THE WAY TO TRVE PEACE AND REST.

Syn.7.61.44

DELIVERED AT EDINBOROVGH

In XV I. Sermons: on the Lords Supper: Hezechiahs Sickneſſe: and other ſelect Scriptures.

By that reuerend & faithfull Preacher of Gods word:
Mr. ROBERT BRVCE, for the preſent,
Miniſter of the Word in Scotland.

Dulcia non meruit, qui non guſtauit amara.

IOHN 10.27.28.

My ſheepe heare my voyce, and I know them, & they follow me: And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man plucke them out of my hand.



LONDON.
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TO THE RIGHT WORSHIPFVL MAISTER ADRIAN MOORE

Eſquire, &c. And to the no leſſe religious and vertuous Gentlewoman Miſtreſſe MARIE MOORE, his Wife, Patrones of Piety, all peace and happines in both Worlds.

RIght Worſhipfull, *It muſt not ſeeme ſtrange vnto you that a new occaſion hath made alſo a new change of ſtile; ſince occaſion daily ſheweth ſo many changes in the world. Amongſt all which alterations, I muſt beg of you ſtill to continue your countenance vnto theſe few plaine homely Sermons: In token that no change (I hope ſo long as I liue) ſhall keepe me from manifeſting vnto the world (as all occaſions ſhall ſerue) how much in dutie I am bound to your true vnfeined loue and vndeſerued fauours to me the vnworthieſt of all. For which I can but wiſh you to*

be euer attended with those two faithfull companions of the Saints: peace of conscience and ioy in the holie Ghost: and at the last to haue a speedie hearing when your Spirits shall faile, to transport them into Abrahams *bosome; there to enioy eternall and vnspeakeable rest, for euer and euer.*

Yours in all dutie much and euer bound,

I. H.

TO THE READER.

GEntle Reader: *The Author of these Sermons not being present at their going to the presse againe, to reuiew and correct them: I doubted whether in these learned and curious dayes, such homely lines as these might not be distastfull amongst such multitudes of learned ones euery where swarming in the presse; so much the rather, since their Author hath euer thought so meanly of himselfe, that no worke of his could be worthie of the presse. Notwithstanding since the importunitie of many did long since (as it were) wring and extort these few Sermons from him, in the beginning of his ministerie before things could be so well, ripely, and methodically digested, as possibly he could haue wished if now they were to do: I haue made bold also once againe to send them vnto thy view: chiefly to the hungrie: Because (as* Salomon *speaketh) he who is full despiseth an honie combe; but to the afflicted soule euery soure thing is sweete. The first fiue on the Lords Supper, were englished by a late Gentleman of worthie memorie, M. S. Mitchell, who was gathered to his fathers before he could see them at the presse; the rest were perused and englished by another friend. All the care and paines taken hath bene for Gods glorie and thy good. If it please thee now therefore to vse* Philips *counsell to* Nathaniel, *and see whether any good things come out of Nazareth, it may be thou shalt not thinke thy paines and time lost; which that thou mayest the sooner do, I ceasse to trouble thee, remaining*

Thine in the Lord Iesus:
I. H.

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SERMON I.
Out of 1. Cor. 11. 28. Intreating of preparation to the Lords Supper:

Sheweth that a man muſt make this triall in his conſcience. The Definition of conſcience: the cauſes why conſcience was by God left in vs: The way how to keepe a good conſcience. In what things we muſt chiefly examine our conſciences: how to trie our peace with God and loue with our neighbours: of mans firſt miſerie and recouerie, and ſo how faith is wrought in the heart, how it is nouriſhed in vs.

SERM. II.
Out of 1. Cor. 11. 28. Intreating of Preparation to the Lords Supper:

Sheweth how a ſincere faith is knowne: that he who for Chriſt can renounce himſelfe, cannot be diſappointed of his expectation. That faith is the free gift of God: Certaine effects whereby we may know if we haue faith: That becauſe it is ioyned with doubting, it muſt be nouriſhed. That faith and doubting may lodge in one ſoule. That a faith mingled and maiſtered with much doubting, is yet a true faith. That faith ſmothered, yet is not extinguiſhed. A ſure reſt in the moſt dangerous tentations. The definition of loue, what our loue vnto God and our neighbour is.

SERM. III.
Out of 1. Cor. 11. 23. Intreating of the Sacraments in generall:

Sheweth the definition and diuerſe acceptions of the word Sacrament, what the ſignes in the Sacrament are, why they are called ſignes, what the thing ſignified in the Sacrament is. The neceſſitie of the application thereof. How the ſigne and the thing ſignified are

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ioyned together. The Illustration of this Coniunction: what consi-derations are needefull, when the Signe and the thing signified are giuen and receiued. The other part of a Sacrament, which is the word. To what vses the Sacrament serueth vs more then the word. Faults which peruert the Sacrament, &c.

SERM. IIII.

Out of 1. Cor. 11. 23. Intreating of the Sacrament of the Lords Supper:

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SERM. V.

Out of the 1. Cor. 11. 23. Intreating of the Sacrament of the Lord Supper:

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the outward Elements are ſanctified. How the Papiſts ſanctifie theſe Elements. The refutatiõ of Tranſubſtantiatiõ by diuerſe arguments. The reaſons why the Papiſts cannot thinke Chriſts body preſent in the Sacrament vnleſſe it be really and ſubſtantially preſent. The Diuers opinions concerning the preſence of Chriſts body in the Sacrament. How a thing is ſaid to be abſent and preſent. How the body of Chriſt is preſent. Our difference with the Papiſts, to whom the words ought to be directed, &c.

SERM. VI.

Out of *Iſaiah* 38. Intreating of *Hezechiahs* Sickeneſſe, v. 1. 2. 3:

Sheweth that the greateſt are not exempt from great and ſore trials. That Hezechiahs *diſeaſe was (though not in the greateſt extremity) that which we by an emphaſis call the Sickeneſſe. Why God thus viſiteth his children. The time when the King fell into this diſeaſe. What is our duty in the like caſe of diſtreſſe, from the Prophets plaine dealing with the King. That the Prophet (as appeareth) was not too rigorous in his denuntiation, in adding affliction vpon affliction to the King. The Kings excellent behauiour in this Sickneſſe: His geſture in the ſame expreſſing the ſignes of a good conſcience. His recourſe (in extremitie) to the ſame great power which now did ſmite him & ſeeme to be his enemy: our leſſon from thence.*

SERM. VII.

On *Iſa.* 38. 4. 5. 6. Intreating of *Hezechiahs* Sickneſſe, ſheweth

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SERM. VIII.

On *Isaiah* 38. 7. 8. 9. 10. 11. Intreating of *Hezechiahs* sickneſſe,

Sheweth why the King ſought a ſigne, how ſome refuſe ſignes. How the ſigne was ſhewed. Why the Signe was wrought in the Diall. Why in the bodie of the Sunne. What profit is to be gathered of ſignes. By whoſe power this ſigne was wrought. The force of prayer. The Kings thankfulneſſe for the benefit receiued. A ſhort ſumme of the Kings life. Our leſſon from thence. The Kings ſong, ſhewing firſt when he was troubled. The diuerſitie of the feare of death in the godly and wicked. The way to eſchue the feare of death. The reaſons why death ſeemes now ſo grieuous to the King. A cenſure of theſe his reaſons.

SERM. IX.

Out of *Iſaiah* 38. 12. 13. 14. Intreating of *Hezechiahs* sickneſſe.

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SERM. X.

On *Iſaiah* 38. 15. 16. Intreating of *Hezechiahs* sickneſſe,

Sheweth the Kings thankefulneſſe in three things. That a good conſcience giueth thankes for euery thing receiued. How the King expreſſeth the greatneſſe of the mercy receiued. What effects this mercy did breede in him. How the ſweetneſſe of this mercy did make

make him burſt forth in praiſe of the word. How a man ſhall know if the Spirit of life be begun in him. How the Spirit is ſaid to be nouriſhed in vs, and how baniſhed, &c.

SERM. XI.

On *Iſaiah* 38. 16. to the end of the chapter, Intreating of *Hezechias* ſickneſſe,

Sheweth, how from the other effects of the word, the King continueth to extoll the ſame. The time when this King did thus fall ſicke. The manner of the Kings deliuery. That ſin is the onelie thing puniſhed in the wicked, and purged in the godly. That remiſſion of ſinnes cureth all diſeaſes. That when God forgiueth ſinnes, he alſo forgetteth them. That God onely forgiueth ſinnes. The cauſe and reaſons, why God did forgiue this King his ſinnes. Doctrine from thence, why the Lord worketh by meanes and ſecondary cauſes.

SERM. XII.

Out of *Pſalme* 76, From 1. to the 8. ver. Intreating of the great deliuery in 88. from the Spaniſh tyranny:

Sheweth the purpoſe of the Prophet in this Pſalme: what is meant by the name of God. That the true knowledge and praiſes of God accompany each other. The profite which cometh to vs by thankeſgiuing. That it is a mercy to haue God neare vs, and to dwell with vs. The place of this ouerthrow. What that is, which driueth God from any place. How this victory was obtained. How the Lord is ſaid to rebuke. Gods former dealing with his Church. To what end the Lord appointeth enemies vnto his Church. How of Gods great mercyes followeth admiration.

SERM. XIII.

On *Pſalme* 76. 8 9. 10. 11. 12. Intreating of the former ſubiect,

Sheweth, that God onely did this great worke. The effects that this

this great work brought forth. One lesson from thence. The time of this great iudgment. The times of Gods sitting and rising To what end God commonly riseth. An obiection of the Church preuented. Exhortation to thankefulnesse. That we should vpon extraordinary mercyes chiefly stirre vp our selues to the same.

SERM. XIIII.

On *Psalme* 40. preached in a publike fast enioyned by authority.

The parts of this Psalme. In the 1. *part, from* Dauids *experience diuerse obseruations. How Hope differeth from Faith. The life of hope. Hope and mourning may stand together. How to obtaine patience in trouble. How to know when God heareth our prayer, though he grant not instantly our sute. How constant mourning in trouble vnto God, argueth certaine deliuerance. Why the Lord delayeth to helpe his seruants. The end why our prayers are heard. Two sorts of abusing the grace of God.*

SERM. XV.

Out of 2. Tim. 2. 22. preached at the publike Repentance of the Earle Bothwell, in the Church of Edinborough.

Sheweth the summe and meaning of the words: what these things be, which all yong men should flie. What is meant by the lusts of youth. Whence the restraint of sinne doth come. By what meanes the Lord restraineth sinne in vs. What things yong men should seeke after. The definition and sorts of Repentance. In what respects wordly sorrow is called a blind terror. What godly sorrow is. A caution to be obserued in Repentance. What the greatest sinne a man can commit is. The effects of godly sorrow. The manner of Repentance: Why some parts of Repentance, haue the name of Mortification and Viuification. That in the worke of Repentance, the diuell stayeth nothing more then our sincere confession of Sinnes. A caution to beware of Presumption. That there be two sortes of Repentance, &c.

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SERM. XVI.

Out of 2. Tim. 2. 13. In way of an Exhortation to a Prouinciall Assembly,

Sheweth at whose hands the Pastor ought chiefly to seeke approbation. How to obtaine true approbation. The weight of ministeriall function. The groundworke of the ministery. Whereupon it consisteth. What it is to rule in the Lord, &c.

THE FIRST SERMON, VPON THE PREPARATION TO THE LORDS SVPPER.

1. COR. 11. 2.

Let euery man therefore examine himſelfe, and ſo let him eate of this Bread, and drinke of this Cup.

WElbeloued in Chriſt Ieſus: The Apoſtle in the words which we haue read, deliuereth his counſell, and giueth his aduice; and not onely giues his aduice, but giues his admonition and command: That we ſhould not come to the Table of the Lord, that we ſhould not come to the hearing of the word raſhly: but that euery one of vs ſhould come to this holy worke with reuerence; that we ſhould prepare and ſanctifie our ſelues in ſome meaſure. And ſeeing we go vnto the King of heauens Table, it becomes vs to put on our beſt array. In a word, he deliuereth the whole doctrine and matter of this preparation, when he ſaith; *Let euery man, and let euery woman, trie and examine themſelues.* As if he would ſay, *Let euery one of you, trie and examine your ſoules.* That is, trie the eſtate of your owne hearts, and condition of your owne conſciences. Marke and behold in what eſtate your heart is with God, and in what eſtate your conſcience is with your neighbour.

He biddeth not your neighbour to try you, he biddeth not your companion to try your heart; but he biddeth your ſelfe in perſon, to trie your owne conſcience; he biddeth your ſelfe, trie your owne heart; becauſe none can be certaine of the eſtate of your heart, or of the condition of your conſcience, but your ſelfe.

Now he excludes not others from the triall of you neither (for it is lawfull for the Paſtor to trie you,) but others cannot trie you ſo narrowly as ye your ſelues may; for no man can know ſo much of me as I know of my ſelfe. No man can be certaine of the eſtate of your heart and condition of your conſcience; and yet you your ſelues may be certaine of it. As for others, men may iudge of your heart and conſcience according to your works and effects; and except your workes and effects be very wicked and altogether vicious, we are bound in conſcience to iudge charitably of your hearts and conſciences. Therefore, there is none ſo meete to trie the ſpirit of man, to try the heart or conſcience of man, as is the man himſelfe.

The heads to be intreated of in this Sermon.

Now that this triall may be the better made, ye haue firſt to vnderſtand what it is that ye ſhould trie: what ye call a conſcience, which the Apoſtles commands you to trie. Next, ye are to conſider for what reaſons & cauſes ye ſhould try your conſciences.

Thirdly, & laſt of all ye, are to know in what chiefe points ye ſhould try and examine your conſciences. Then, that we ſpeake not vnto you of things vnknowne, it is neceſſary for euery one of you (ſeeing there is none of you that lacketh a conſcience) to vnderſtand what a conſcience is: & as neerely as God ſhall giue me grace, I will bring you to the vnderſtanding and knowledge of a conſcience.

Definition of conſcience, with the expoſition of the parts thereof.

I call a conſcience, a certaine feeling in the heart, reſembling the iudgement of the liuing God, following vpon a deed done by vs, flowing from a knowledge in the minde, accompanied with a certaine motion in the heart, to wit, feare or ioy, trembling or reioycing. Now, we will examine the parts of this definition. I call it firſt of all, a certaine feeling in the heart; for the Lord hath left ſuch a ſtampe in the heart of euery man, that he doth not that thing ſo ſecretly, nor ſo quietly, but he makes his owne heart to ſmite him, and to ſtrike him: he makes him to feele in his owne heart, whether he hath done well or ill.

The Lord hath placed this feeling in thy heart; why? Be-

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cauſe the eyes of God looke not ſo much vpon the outward countenance and exterior behauiour, as vpon the inward heart. For he ſaith to *Samuel*, in the firſt booke, 16. 7. *The Lord beholds the heart.* So, 1. *Chron.* 28. 9. he ſaith to *Salomon*, *The Lord ſearcheth all hearts, and vnderſtandeth all imaginations and thoughts.* Alſo, *Ieremie* 11. 20. *The Lord tries the reines and the heart.* And the Apoſtle, 1. *Cor.* 4. 5. ſaith, *The Lord ſhall lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt.* So, in reſpect that the Lord will chiefly haue to do with the heart, therefore in the heart he placeth this feeling, which is the chiefe part of conſcience.

I ſay next, that this feeling reſembleth the iudgement of God: for this feeling was left and placed in our ſoule for this end and purpoſe, that we might haue a domeſticall and familiar iudgement within our ſelues, to reſemble and deſcribe the ſecret and inuiſible iudgement of the high God; a particular iudgement, to goe before that generall iudgement, in that generall and great day, where euery man ſhall be iuſtified, or condemned, according to the particular iudgement that is within his owne conſcience. In the meane time this conſcience is left in vs, to arreſt vs in this life, thereby as it were, to eaſe the liuing God at that laſt iudgement. For the bookes of our owne conſciences, in that laſt day ſhall be opened; and euery man ſhall receiue, according to the report of the decree that is within his owne conſcience: therefore I ſay, that our conſcience reſembles the iudgement of God.

The third thing that I ſay, is this; It followeth vpon a deed done by vs: our conſcience nor our heart ſtrikes vs not before the deed be done; our heart ſtrikes vs not before the euill deed be committed: no, it goeth not before the deed; but the ſtroke of the conſcience and feeling of the heart followeth immediatly vpon the deed, in ſuch ſort, that the deed is no ſooner done by thee, but thy conſcience applies it to thy ſelfe, and giues out the ſentence againſt thy ſelfe: therefore, I ſay, it is a feeling, following vpon a deed done by vs.

And next I say, flowing from a knowledge in the minde; for except the conſcience haue information, and except the heart know that the deede which is done is euill, the heart nor the conſcience can neuer count it to be euill: therefore knowledge muſt go before the ſtroke of the conſcience: thy heart can neuer feele that to be euill, which thy minde knoweth not to be euill.

So knowledge muſt euer go before feeling, and according to the meaſure of thy knowledge, according to the nature and qualitie of thy knowledge, accordingly ſhall the teſtimonie and ſtroke of thy conſcience be. For a light knowledge, a doubting and vncertaine knowledge, makes a light and ſmall ſtroke: as on the other part, a holy and ſolid knowledge drawne out of the word of God, maketh a heauie ſtroke of the conſcience. So the conſcience muſt anſwer to the knowledge. If we haue no other knowledge but the knowledge which we haue by nature, and by the light and ſparks which are left in nature, our conſcience will anſwer no further but to that knowledge: but if beſide the light of nature, we haue a knowledge of God in his word, and a knowledge of God by his holy Spirit working in our hearts, our conſciences will then go further, and excuſe or accuſe vs, according to the light that is in the word. So that the conſcience is not acquired or obtained at what time we are enlightened by the working of the holy Spirit, & hearing of the word of God: but our conſcience is borne with vs, is naturall to vs, and is left in the ſoule of euery man and woman: and as there are ſome ſparks of light left in nature, ſo there is a conſcience left in it; and if there were no more, that ſame light that is left in thy nature, ſhall be enough to condemne thee. So the conſcience is not gotten or begun at the hearing of the word, or at that time when we begin to reforme our ſelues by the aſſiſtance & renewing of the holy Spirit: but euery man by nature hath a conſcience, & the Lord hath left it in our nature; and except that this conſcience be reformed according to the word of God, that ſame naturall conſcience ſhall be enough to condemne thee

thee eternally: therefore, I say, flowing from a knowledge of the minde. Last of all, I say, accompanied with a certaine motion of the heart: and we expresse this motion, in feare, or ioy, trembling, or reioycing. In very great feare, if the deede be exceeding heynous, and the stroke of the conscience be very heauie; then the conscience neuer taketh rest, for guiltinesse will euer dread. But if the deede be honest, godly and commendable, it maketh a glad heart, and maketh the heart euen to burst out into ioy. So, to be short in this matter, (for I purpose not to make a common place of it) ye see, that in euery conscience there must be two things: First, there must be a knowledge; and next, there must be a feeling, whereby according to thy knowledge, thou applyest vnto thine owne heart, the deed done by thee. So that, as the word it selfe testifieth, it ariseth of two parts: of knowledge, according whereunto it is called science; and of feeling, according whereunto, the *Con* is added, and it is called Conscience. Then the word conscience, signifieth knowledge, with application.

To what vses the Lord hath appointed the conscience to serue in the soule of man.

This conscience, the Lord hath appointed to serue in the soule of man for many vses: to wit, he hath appointed euery one of your consciences, to be a keeper, a wayter on, a carefull attender vpon euery action done by you. So that, that action cannot be so secretly, so quietly, nor so closely conueyed, but will thou, nill thou, thy conscience shall beare a testimonie of it; thy conscience shall be a faithfull obseruer of it; and one day, shall be a faithfull recorder of that action. So, the Lord hath appointed thy conscience to this office, that it attends and waits vpon thee in all thy actions. Likewise, the Lord hath appointed thy conscience, and placed it in thy soule, to be an accuser of thee; so that when thou dost any euill deed, thou hast a domesticall accuser within thine owne soule, to finde fault with it. He hath also placed it in thy soule, to be a true and stedfast witnesse against thee; yea, the testimonie of the conscience, resembles not only a testimonie or witnesse, but the conscience is as good as tenne thousand witnesses. The conscience also is left in the soule

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to do the part of a Iudge againſt thee, to giue out ſentence againſt thee, and to condemne thee: and ſo it doth; for our particular iudgement, muſt go before the generall and vniuerſall iudgement of the Lord at that great day. And what more? He hath left thy conſcience within thee, to put thine owne ſentence in execution againſt thy ſelfe. This is terrible, he hath left it within thee, to be a very torture and tormentor to thy ſelfe; and ſo to put thine owne ſentence in execution vpon thy ſelfe. Is not this a matter more then wonderfull, that one and the ſelfe ſame conſcience, ſhall ſerue to ſo many vſes in a ſoule; as to be a continuall obſeruer and marker of thy actions, an accuſer, ten thouſand witneſſes, a Iudge, a Sergeant, and Tormentor; to execute thine owne ſentence againſt thy ſelfe? So that the Lord needeth not to ſeeke a Sergeant, out of thine owne ſoule to arreſt thee, for thou ſhall haue all theſe within thy ſelfe, to make a plaine declaration againſt thy ſelfe. Take heede to this: for there is neuer a word of this ſhall fall to the ground; but either ye ſhall find it to your comfort, or to your euerlaſting woe. And this ſecret and particular iudgement, that euery one of you carries about you, abideth ſo ſure and ſo faſt within you, that do what ye can, if ye would imploy your whole trauaile to blot it out, thou ſhalt neuer get it ſcraped out of thy ſoule. If ye were as malicious, and were become as wicked as euer any incarnate diuell was vpon the earth, yet ſhall ye neuer get this conſcience altogether extinguiſhed out of thy ſoule: but will thou, nill thou, there ſhall as much remaine of it, as ſhall make thee inexcuſable in the great day of the generall iudgement.

I grant, thou maiſt blot out all knowledge out of thy minde, and make thy ſelfe become euen as a blind man. I grant alſo, that thou maiſt harden thy heart, ſo that thou wilt blot out all feeling out of it, ſo that thy conſcience will not accuſe thee, nor find fault with thee, but thou ſhalt haue a delight in doing euill, without remorſe: but I deny, that any degree of wickedneſſe in the earth ſhall bring thee to this point, that thou maiſt do euill without feare; but ſtill,

the more that thou doest euill, and the longer thou continuest in euill doing, thy feare shall be the greater: yea, in despite of the diuell, and in despite of the malice of the heart of man, thy feare shall remaine. And though they would both conspire together, they shall not be able to banish that feare, but that gnawing of the conscience shall euer remaine, to testifie, that there is a day of iudgement. I grant also, that there shall be a vicissitude, and that feare shall not alwaies remaine, but shall be sometimes turned into securitie; neither shall that securitie alwaies abide, but shall be turned againe into feare: so that it is not possible, to get this feare wholly extinct; but the greater the securitie is, the greater shall thy feare be, when thou art wakened. Thirdly, I grant that this feare shall not be blind; for from that time a man by euill doing hath banished knowledge out of the mind, and feeling out of the heart, what can remaine there but a blind feare? When men haue put out all light, and left nothing in their nature but darknesse, there can nothing remaine but a blind feare. So I grant, that the feare is blinde: for neither know they from whence that feare cometh, what progresse it hath, whereunto it tendeth, where, nor when, it shall end: therefore, they that are this way misled in their soules, of all men in the earth they are most miserable. For as long as thou maist keepe in thy mind, a sparke of this knowledge and spirituall light, in the which thou maist see the face of God in Christ, wherein thou maist see a remedy in the death and passion of Christ, and wherein thou maist see the bowels of mercy offred in the bloud of Christ; if thou haue any sparke of this light (albeit it were neuer so little) to direct thee, and albeit this knowledge were neuer so much wounded, yet there is mercy enough for thee in Christ: but if thou close vp all the windowes of thy soule, and of thy heart, and make them to become palpable darknesse, that thou neither knowest from whence the terror cometh, nor yet perceiuest any remedy, that is the miserie of all miseries.

We haue many things in generall to lament, concerning

the eſtate of this our Countrey wherein we liue. Alſo par-
Application. ticularly, There is not one of you but hath great cauſe to take heede to your conſciences now while ye haue time, that ye baniſh not altogether this light which is yet offered vnto you, and whereof ſome ſparks yet remaine. For I ſee the moſt part of men run headlong to baniſh the ſparke of light that is in them, and will not reſt ſo long as there is any ſparke of it left, vntill it be vtterly baniſhed. And when they haue ſo done, alas, what can follow, but a blinde and terrible feare in their conſciences, which they can neuer get extinguiſhed? a feare without remedie, a growing feare, and not a decaying feare, a feare that will deuoure them wholly at the laſt: Therefore, euery one of you be carefull of this light that is within you; take heede, that the foule affections of your hearts draw not your bodies after them; ſee, at the leaſt, that thoſe affections baniſh not this light. And ſo long as the Lord offers you this light, in time craue, that of his mercy he would giue you the grace to embrace it, to take a new courſe, and yet to amend your liues while time is giuen you.

The body ſhall leaue the ſoule, and the ſoule ſhall leaue the bodie; but the conſcience ſhall neuer leaue the ſoule: but whither ſoeuer the ſoule goeth, to the ſame place ſhall the conſcience repaire; and looke in what eſtate thy conſcience is, when thou departeſt out of this life, in the ſelfe ſame eſtate ſhall it meet thee in the great Day. So that if thy conſcience was a tormentor to thee at the time of thy death, if thou get it not then pacified, it ſhall be a tormentor to thee in that generall Iudgement. Therefore, this matter would be well weighed, & euery one of you ſhould ſtudie to haue a good conſcience, that when the ſoule is ſeuered from the body, leauing your conſcience at reſt and peace with God, it may be reſtored vnto you, and meete you againe with as great peace and quietneſſe.

Thus far concerning conſcience, what it is. I beſeech the liuing Lord, ſo to ſanctifie your memories, that ye may keepe theſe things; and that euery one of theſe things may be

be ſo imprinted in your hearts, that ye may be mindfull of them all your liues.

The ſecond thing that we are to ſpeake of, is this: We are to conſider wherefore we ſhould trie our conſciences; for what cauſes we ſhould examine our owne ſoules & conſciences. I will declare the reaſons briefly. It behoooueth euery one of you to trie your conſcience. Why? Becauſe the Lord will make his reſidence in no other part of the ſoule but in the conſcience: He hath appointed his dwelling to be in the heart of man, and in the will and conſcience of man; and therefore it becometh you to make his dwelling place cleane, and to take heed vnto your hearts.

Next, though the Lord of heauen made not his reſidence there, yet in reſpect the eye of God is an all-ſeeing eye, and able to pierce through the very thickneſſe of mans fleſh, how darke and groſſe ſoeuer it be, and to enter into the very ſecret corners of thy conſcience; (for vnto the all-ſeeing eye of God, the moſt ſecret corner of thy conſcience is as cleare and manifeſt, as any outward or bodily thing in the earth can be to the outward eye of the bodie:) In reſpect therefore that this eye is ſo piercing, and that he caſteth his eye onely vpon our hearts, it behooueth vs to try our hearts.

Thirdly, he is the Lord of the conſcience. There is no Monarch on earth that hath any ſoueraigntie or lordſhip ouer the conſcience: onely the God of heauen, onely Chriſt Ieſus King of heauen and earth, is Lord of the conſcience, he hath power onely to ſaue and loſe. Therefore, when thou comeſt to this Sacrament of the Lords Table, thou oughteſt careſully to looke vnto thy conſcience, to try and examine the ſtate of it.

Laſt of all, which is a chiefe reaſon; It behooueth thee to proue thy conſcience, becauſe the welfare and health of thy ſoule dependeth vpon thy conſcience. If thy conſcience that is within thy ſoule be well, if it be at peace and reſt, thy ſoule is well; if thy conſcience be in a good eſtate, thy ſoule muſt needs be in a good eſtate; if thy conſcience be in good

health,

health, of neceſſitie thy ſoule muſt be in good health; for the good health and happineſſe of the ſoule, dependeth vpon a good conſcience: therefore, it concerneth euery one of you to try well your conſciences.

There was neuer any law made or deuiſed, that forbad vs to haue a care of our healths; it is lawfull for vs to ſeeke ſuch things as may procure and preſerue it: but the health of thy ſoule ſtandeth in the health of thy conſcience, and in preſeruing thereof: therefore, by all lawes, thou oughteſt to attend thy conſcience. If thou keepe thy conſcience well, thy ſoule is in health; and if thy ſoule be in health, let troubles come what will vpon thy body, thou wilt endure them all: but if thy ſoule be diſeaſed with an euill conſcience, thou ſhalt not be able to beare out the leaſt trouble that ſhall come vpon thy body: whereas, if the conſcience were at reſt and in good health, that trouble could not happen vnto thy body, but the ſtrength of a good conſcience would beare it out. Then haue ye not reaſon, and more then reaſon, to take heede to your conſciences, to try and examine your conſciences, in what eſtate and diſpoſition they ſtand?

Certaine leſſons to be learned, by which a man may preſerue health in his ſoule & conſcience.

Now, becauſe it is a fruitleſſe thing to tell you that health is neceſſary, and not to ſhew the way how this health may be obtained and preſerued; therefore to keepe your conſciences in quiet and good health, I will giue you theſe few leſſons. Firſt of all, be ſure that thou retaine a ſtedfaſt perſwaſion of the mercies of God in Chriſt Ieſus; examine when thou lieſt downe, and examine when thou riſeſt vp, in what eſtate thou art with God; whether thou maiſt looke for mercy at his hands, or not.

Art thou perſwaded of mercie? Aſſure thy ſelfe thy conſcience is in a good eſtate, thou haſt health in thy ſoule; for by the keeping of faith, the conſcience is preſerued, as ſaith the Apoſtle, 1. *Tim.* 1. 19. Keepe this perſwaſion, preſerue it whole and ſound, hurt it not, bring not thy ſoule into doubting, ſtay not, nor hinder thy perſwaſion, if thou deſire to keepe health in thy ſoule: for, if thou doubt, or any way diminiſh

diminiſh thy perſwaſion and aſſurance, aſſuredly thy aſſurance cannot ſo ſoone be hindered nor diminiſhed, but at that very inſtant ſhall follow the diminiſhing of the health of thy ſoule; yea it cannot be, but in that very article of time ſhall follow the hurt of thy conſcience; for faith will not dwell but in a whole conſcience. Therefore, at what time thou doeſt any thing againſt thy conſcience, at that very time thou loſeſt a degree of thy perſwaſion of the mercie of God: and vntill ſuch time as thou fall downe at the feete of Chriſt, and obtaine mercie for that wicked deede, purchaſe peace at his hands, and repaire thy perſwaſion, thou ſhalt euer doubt of mercie, and want health in thy conſcience. Then this is the firſt leſſon, to keepe health in your ſoules, to be perſwaded of mercie.

The ſecond leſſon to keepe a good conſcience, or to keepe health in thy ſoule, is this; Ye muſt flie, eſchue, and forbeare, whatſoeuer may trouble the health of your ſoule, whatſoeuer may trouble the quietnes and peaceable eſtate of your conſcience: caſt it out, forbeare it, and eſchue it. This generall is good. But let vs ſee what it is that troubles the quiet eſtate of the conſcience. Onely ſinne; nothing but an euill nature. Therefore we muſt of neceſſitie, to keepe health in our ſoules, forbeare and eſchue ſinne; we muſt flie and auoide ſinne. It is not poſſible that ye can keepe a good conſcience, and ſerue the affections of your heart: & therefore to keepe peace and health in thy ſoule, thou muſt take leaue of thy luſts, thou muſt renounce the luſts & affections of thy heart, and thou muſt not do as thou waſt wont to do: thou muſt not be giuen to the ſeruice of thine affections, & of thine appetite, to put them in execution as thou haſt formerly done. But in caſe thine affections or luſt command thee to do any thing, what is thy part? Thou muſt try how far this may ſtand with the good will of God, and how far that affection which commands thee, may agree with the law of God. Is there ſuch an harmonie, as that that thing which thine affection commands thee, may ſtand with Gods law and holy will? Then no queſtion, it is a ſanctified

affection,

affection, thou maiſt put it in execution. But after this tryall, if thou finde thine affections to be exorbitant and out of rule, carrying thee from God and againſt his law beware of it, reſiſt it, put it not in execution; for if thou fulfill the will of thine affections, what pleaſure can it bring with it? It may well bring a flattering pleaſure in the entrie, but it cloſeth euer with a bitter remorſe in the end. Then to eſchue this bitter remorſe, ſhould ye not all try your affections? Ye muſt examine and try them by the ſquare of Gods law, ye muſt ſee how far they agree with his law, and how farre they diſſent from it, and ſo farre as they are diſſonant from that law, let euery man deny himſelfe, renounce his affections: and ſo, this triall being taken in this maner by thy ſelfe, it ſanctifieth thine affections, maketh Chriſt to lodge in thy ſoule, maketh thy conſcience to be at reſt. And the holy Spirit this way maketh both body and ſoule to be in good health, and to reioyce. Then flie from ſinne. This is the ſecond leſſon.

The third leſſon is this; Study to do well. Wouldeſt thou keepe health in thy ſoule? Studie to do better and better continually: At the leaſt, haue a purpoſe in thy heart, to do better daily, which is the laſt leſſon. Seeing that when we ſtudie to do beſt, and that the iuſt man, that is, the moſt holy man, falleth ſo often as ſeuen times a day, yea rather, ſeuenty times, what is thy part in theſe ſlips and ſnares? Though thou fall, as thou canſt not eſchue to fall, lie not ſtill there, ſleepe not there where thou haſt falne: it is a ſhame to ſleepe there, therefore ariſe againe. And how ſhouldeſt thou riſe? By lifting vp thy ſoule, and running to the Fountaine of grace and mercy; by repairing to Chriſt Ieſus, to obtaine mercy for thy ſoule, and to craue that he would ſend out of himſelfe that meaſure of peace, that may put thy conſcience at reſt, and reſtore thy ſoule to health. So, lie not where thou falleſt, but incontinent ariſe and craue mercy, and in obtayning mercy, thou ſhalt repaire thy fall, thou ſhalt amend thy life by repentance, and by repentance thou ſhalt get peace, thou ſhalt haue thy conſcience at reſt, and get health

health to thy ſoule. Now keepe this rule, if thou deſireſt to keepe thy ſoule in health: looke that thou ſleepe not in ſin as *Dauid* did: lie not ſtill when thou art falne, and ſo fall from one ſinne to another; as from adultery to murther, from murther to the next, &c. As commonly if a man ſleepe in ſin, and riſe not in time, one ſinne will draw on another; for there is no ſinne alone, but alwaies the greater and more haynous that the ſinne is, it hath the greater and worſe ſins wayting on it. Therefore when ye fall, delay not to ariſe, but repaire to the fountaine of mercie and ſeeke grace in time: run to prayer, run to the Church of God whereſoeuer it be, whether in the field or in the towne: run to Chriſt Ieſus and craue mercy of him, that ye may haue peace in your conſciences; and ſo by theſe meanes euery one of you ſhall preſerue health in your ſoules. By theſe meanes ye ſhall learne what difference is betwixt this liuing word of mercy and grace, which ſounds in our religion; and that ſlaying letter that killeth the ſoule of euery one that heares it, I meane that idolatrous doctrine of that dumbe Maſſe.

I mention this vnto you becauſe I ſee that many in theſe daies are falne to it, and the Lord is beginning to abſtract his grace and mercie from this Countrey for the contempt of this quickning word which hath ſo clearely ſounded here, and which our Countreymen for the greateſt part (running headlong to the diuell in a dumbe guiſe) trauell vtterly to baniſh. Is not this a miſerable thing that ſo few of you haue eyes to conſider and diſcerne of the time of peace, mercy and grace, which is ſo abundantly offred? The Lord of his mercy giue you eyes in time.

Thus far concerning the reaſons wherefore euery one of you ſhould trie & examine your owne conſciences: and this triall ought not to be for a day or for a yeare, but it ought to be euery day and euery yeare of thy whole life. For that conſcience that ſhould reſt for euer with the liuing God, that conſcience, which muſt euer behold the face of the Sonne of God, it cannot be ouer-well cleanſed, we cannot looke ouer-narrowly to it. The more curious we be in ſearching out

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of this conſcience, we are the better occupied: I ſpake of our owne conſciences, I ſpeake not of our neighbours.

In what points we ſhould examine our conſciences.

Thirdly, I come to the points wherein euery one of you ſhould trie & examine your ſelues. Euery one of you ought to trie and examine your conſciences in two things: Firſt, whether thou be at peace with God who is the Lord of heauen, or not. Next, examine thy conſcience whether thou art in loue and amitie with thy neighbour, or not. Wouldeſt thou know whether thy conſcience be at vnitie and peace with God, or not? Thou ſhalt know it this way; the God of heauen can haue no ſocietie nor companie with that ſoule which is alwaies vncleane, that is euery way defiled; no he cannot.

Now I ſpeake not ſo preciſely that I make a ſoule to be fully ſanctified and perfectly holy in this life: no, in this life there are wonderfull iniquities, groſſe ſinnes and great faults wherewith euen the righteous are defiled: but this is my meaning; There is no ſoule can be at peace with God, or wherewith the Lord can haue any ſocietie but in ſome meaſure it muſt be ſanctified and made holy. For God cannot make reſidence in a ſoule that is alwaies as a ſtinking dunghill; and therefore of force in ſome meaſure it muſt be ſanctified: there muſt be ſo much made cleane in one corner or other of that ſoule, wherein the Lord of heauen by his holy Spirit may make his reſidence.

Now let vs ſee whereby the heart is ſanctified. *Peter, Act.* 15. 9, ſaith, That the ſoule of man is purified by faith, that the heart of man is purged by faith. So faith openeth and purgeth the heart. By faith in Chriſt Ieſus and in the merits of his bloud we haue peace with God: *Being iuſtified by faith, we haue peace towards God through our Lord Ieſus Chriſt*, ſaith the Apoſtle, *Rom.* 5. 1. Now then this point cometh in, That ye are to proue your ſelues whether ye be in the faith or not; as the Apoſtle ſaith, 2. *Cor.* 13. 5. *Proue your ſelues whether ye are in the faith*. Examine if your ſoules be ſeaſoned with this faith, for if ye haue not faith in Chriſt, Chriſt is not in you; and if Chriſt be not in you, ye are in an

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euill ſtate, ye are in the eſtate of the reprobate and damned. So euery one ought to looke carefully and ſee if he haue a beliefe in the bloud of Chriſt or not: whether he belieue to obtaine mercy by his merits, and ſanctification by his bloud or not. For if thou haue no meaſure of this faith, thou haſt no meaſure of peace with God, by reaſon our peace with God is ingendered and groweth daily more and more by true faith in Chriſt.

Now this faith where it is true, where it is liuely and couples the heart with God, as I haue alreadie ſaid, it muſt breake forth in word and deede, it can by no meanes be held in, but it will breake forth. It muſt breake out in word in glorifying the God of heauen who hath forgiuen vs our ſinnes; it muſt breake forth in word, by giuing a notable confeſſion of thoſe ſinnes wherein we haue offended him. It muſt breake out in deed in doing good works, to teſtifie to the world that thing which is within thy heart; to teſtifie to the world that thou who haſt this faith art a new man; that by thy good example of life and conuerſation thou maiſt edifie thy brethren, the ſimple ones of the Church of God, and that by thy holy life thou mayeſt draw ſinners to repentance, that they ſeeing thy good light may be compelled to glorifie God in thee.

Then in the firſt point of triall let vs looke to theſe three, to the heart, to the mouth, to the hand. Take heed that there be an harmonie betwixt theſe three, for if the heart be inwardly coupled with God, there is no doubt but the mouth will outwardly glorifie him; and if thy heart and mouth be renewed and be one, of neceſſity thou wilt expreſſe it in thy conuerſation. There muſt be an agreement betwixt the heart and the hand, thy conuerſation muſt be changed with the heart, and be holy, honeſt, and godly as the heart is. So that if thy conuerſation be good, it is a ſure token that thou art at one with God: but if thy conuerſation be not good, ſpeake what thou wilt, thy heart is but defiled, this true and liuely faith hath no place in it. Then wouldeſt thou know when thou art at one with God? When thy conuerſation,

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thy heart and thy mouth ſay all one thing, then without queſtion thou haſt the worke of faith wrought by the holy Spirit in thy heart, which maketh thee to be at peace with God. This is the firſt point wherein ye ſhould trie your ſelues.

The next point is loue, ye muſt trie whether ye be in loue and charitie with your neighbours or not: for as thou art not coupled with God but by the hand of faith, ſo thou art not coupled with thy neighbour nor ioyned with any member of Chriſt in this world, but by the hand of loue, amity and charity. Take away loue, thou art not a member of this body: for loue is the maiſter ſinnew, and couples all theſe members of Chriſts bodie together, and makes them to grow vp in a ſpirituall and myſticall vnity: loue is the onely marke whereby the children of God, & members of Chriſts bodie, are knowne from the reſt of the world: loue is that holy oyle that refreſheth our ſoules, and makes vs like vnto God; and the more we grow in loue, the more God by his Spirit dwelleth in vs, for God is loue. So that except in ſome meaſure loue towards thy neighbour dwell in thy heart, thou canſt haue no ſocietie with thy neighbour, and far leſſe with God. If the manners of men were examined by this rule, we ſhould find a multitude of godleſſe people in this Country, who haue their hearts raging with malice one againſt another: and where the diuell and the malicious ſpirit dwelleth, there is no place for the holy Spirit. And although the Lord hath gone about by all meanes poſſible early and late to inſtruct them, and to infuſe into them this precious loue and amity towards God and their neighbour, and ſo to alter their conditions; yet they will not ſuffer themſelues to be wakened, vntill the great vengeance and malediction of God fall vpon them. This loue, this honeſt and godly conuerſation floweth alwaies from the roote of faith. So that if thy heart haue faith in any meaſure be it neuer ſo little, in that ſame meaſure thou muſt haue loue towards thy neighbour: and this loue is neuer idle, but is vttering it ſelfe in one effect or other. And in reſpect that

faith

faith is the ground whereupon all the reſt depends, and in reſpect that this fayth is ſuch a Iewell, as without the which it is not poſſible for any of you to pleaſe God, without which all your deedes are abhomination before him, without the which you are in the greateſt miſerie, (which miſerie is ſo much the more terrible, in that you are ignorant of it) is it not good reaſon that ye know and vnderſtand how this faith is firſt wrought, and then nouriſhed in your ſoules by the holy Spirit? that ſeeing how it is created, and the maner how it is brought about, ye may examine your conſciences, and ſee whether ye may be in the faith or not. My purpoſe was to haue inſiſted longer on this matter then this time will ſuffer. Now therefore, as time will permit and God ſhall giue grace, I wil let you vnderſtand how the holy Spirit imployes his trauaile in the heart and minde of man, and what paines the holy Ghoſt taketh in creating and forming this Iewell of faith in your ſoules. Yet, before I enter this worke, to let you ſee the trauailes of the Spirit of God in working of this fayth in your hearts: it is neceſſarie and more then neceſſarie, that ye vnderſtand, firſt your owne miſerie and infirmitie: and that ye know how the Lord was induced to recouer you out of your old eſtate, and to recreate you, who were loſt by the fall of your father *Adam*.

Then to conſider of this matter more deepely, I offer to your remembrances this ground: That man vniuerſally and euery one particularly being corrupted and loſt, and that by our firſt fathers fall; (for if there were no more but that ſame firſt fault and ſinne of his, we are all of vs iuſtly condemned to a double death, both of bodie & ſoule for euer) Man thus vniuerſallie and particularlie being vtterlie loſt, without any hope at all of recouery left in his ſoule, without any ſenſe of the recouery of that former eſtate, or repairing of that Image which he had loſt through ſinne long before; he being I ſay loſt by this ſinne, and left in this deſperate eſtate in himſelfe, what doth God? The euerliuing God, onely wiſe, whoſe waies are vnſerchable, hath found out a way, how that man this way loſt, yet he may be ſaued: herein he

ſought counſell, from whom? Not from any creature, but he counſelled with himſelfe; The perſons of the Trinitie tooke counſell of themſelues, one God was moued to ſeeke counſell from himſelfe, onely moued in himſelfe: for he had not an externall principall without himſelfe to induce him. So he ſeeking this counſell at himſelfe, and being moued in himſelfe thereto, as *Epheſ.* 1. 9, what doth he? When all men ſhould haue died for euer, it pleaſed him of his infinite mercy to ſelect out of all, and to elect a certaine number out of the loſt race of *Adam*, that ſhould haue periſhed for euer. In this his counſell and decree, moued I ſay of himſelfe, and ſeeking counſell from himſelfe onely, he ſelects a certaine number out of this rotten race, which certaine number he will haue ſanctified, he will haue iuſtified, he will haue glorified. And therefore to bring to paſſe the worke of their ſaluation: what doth he? He appoints his owne naturall ſonne (for he had but one naturall ſon) he appoints the ſecond perſon of the Trinity, his owne naturall ſonne, God, in power, glory, and maieſtie, as high as himſelfe, equall with God the father in all things; he appoints him to worke this worke, to bring to paſſe this worke of our redemption, and eternall ſaluation. (This is but the myſtery of it in ſome meaſure diſcloſed.) And therefore in the fulnes of time, (for he diſpenſeth all things according to his wiſedome) at ſuch time as he appointed, he makes his ſonne to come downe, to ſeiſe himſelfe in the wombe of the Virgin, to take on our fleſh, to take on the likeneſſe of ſinne; he tooke not on ſin, but he tooke on the likenes of ſin. What call I that likenes? Our fleſh is the likeneſſe of ſinne: he tooke on our fleſh and nature, the likenes of ſinne; which was perfectly ſanctified the very moment of his conception, in the very wombe of the Virgin: He tooke on this fleſh, that in this fleſh and nature, ſinne might be baniſhed and caſt out of vs for euer. And whereas we ſhould all of vs haue gone one-way, (for there was no exception of perſons by nature) Chriſt Ieſus our ſauiour hath elected vs: and according as his Father in his ſecret election before the beginning of the world, had elected

elected vs, the ſame Chriſt Ieſus in his owne time calleth vs, and maketh vs partakers of that ſaluation, which he hath purchaſed: and he repaires not onely that image which was loſt in our forefather *Adam*: he placeth vs, not in a terreſtriall paradiſe, where *Adam* was placed at the beginning (and what more could haue bene ſought by vs?) but he giues vs a farre more excellent image then we loſt, he placeth vs in a more high and in a more celeſtiall paradiſe then we loſt: For ſo much the more heauenly is the paradiſe which he giues vs, as the ſecond *Adam* is more excellent then the firſt, and as the Sonne of God, and God himſelfe, is farre aboue any creature that euer was, man, or Angell. Therefore it comes to paſſe that by the benefite of the ſecond *Adam*, Chriſt Ieſus our Sauiour, the Sonne of God, (whereas had we remained in that Image wherein our forefather was created, we ſhould haue ſetled our ſelues in the earth for euer, we could not haue craued a better paradiſe then an earthlie paradiſe for earthlie tabernacles:) By benefit of the Son of God, I ſay, it cometh to paſſe, that we are plucked vp out of the earth to the heauen, and to a heauenly paradiſe. And what haue we to do with heauen? Are we not made of the earth, to returne to the earth? Becomes not an earthly paradiſe an earthly body? Yet the Lord in his mercy ſendeth downe his Sonne, to draw vs vp out of the earth to the heauen. This is ſo high a thing that it cannot be eaſily conſidered. For this drawing of vs to a heauenly paradiſe, is a thing more then could haue bene thought on. That we ſhould liue the life of Angels in heauen, how could the heart of man thinke on this? Yet it pleaſed the liuing Lord, in the great riches and bowels of his mercie, and in the exceeding greatnes of the power of his mercie towards vs: (the Apoſtle in that Epiſtle to the *Epheſians* cannot get words enough to expreſſe this, he knowes not how to begin, nor how to end, when he ſpeakes of the riches of that mercie: and if ye looke well into that Epiſtle to the *Epheſians*, ye ſhall finde more high and excellēt ſtiles giuen to the riches of that mercie, in that Epiſtle, then in any other part

of the Scripture:) It pleaſed him I ſay, of his owne mercie, not to giue vs ſimply the Image which we loſt, nor to leaue vs in this earth: but it pleaſed him to giue vs a better Image, and beſide that, to place vs in heauen, there to remaine with him for euer.

Now reſteth his mercie and grace here? No: But that this ſaluation, which he hath alreadie purchaſed & brought about by his Sonne our Sauiour Chriſt Ieſus, might be wholly accompliſhed, hauing nothing wanting in it: as he redeemed vs, in his owne perſon perfectly, ſo he makes this ſame redemption to come to our knowledge, & makes vs ſure of it in our conſciences: and to this end what doth he? As by his death he purchaſed our full redemption, ſo he makes it knowne vnto vs, he intimates it vnto vs; by our inward calling, letting vs both finde and feele in our hearts, what he did in his body for vs. For our Lord when he makes his ſeruants to proclaime this redemption, and to intimate it to our conſciences, he workes this Iewell of faith in our ſoules, which aſſures vs that the Son of God hath died for vs. For what could it auaile vs to ſee our redemption, to ſee our ſaluation, and our life, a farre off, if a way were not found out, and a hand and meanes giuen vnto vs, whereby we may apprehend that ſaluation, & applie it to our ſelues? What can it auaile a ſicke man, to ſee a drugge in an Apothecaries ſhop, except he may haue it, and apply it to his ſicke bodie? So to the end that this worke of our redemption and ſaluation may be fullie and freelie accompliſhed: looke how freelie he hath giuen his onely Sonne to the death of the croſſe for vs, as freelie hath he found out this way and meanes, and offered vs this hand, whereby we may take hold on Chriſt, & apply him to our ſoules. This meanes, to conclude, is faith: There is not a way, nor an inſtrument in the Scriptures of God whereby we can applie Chriſt to our ſoules, but onelie the inſtrument of faith: therefore, faith cannot be enough commended. Turne to faith, and it will make thee turne to God; and ſo conioyne thee with God, and make all thine actions well pleaſing vnto him.

There

There is no good action that we do though it seeme neuer so good before the world, but it is abhomination before God if it be not done in faith, and will further our condemnation: hauing faith, all the creatures of God are seruiceable vnto vs, they must all conspire to the furtherance of the worke of our saluation: As on the contrarie, wanting faith, there is none of the creatures of God but shall be enemies vnto vs and conspire to our damnation. For faith conioynes vs with the God of heauen, and makes vs heauenly: This Iewell of faith seasons all the gifts and graces which God giueth vnto vs: all the riches of the earth is of no value to my soule without faith. And what auaileth it any man to haue all the knowledge and wisedome in the earth without faith? For the diuell hath all this knowledge, and is not the better. What auaileth it me to conquer all the Monarches, kingdomes, and whole riches in the earth: what can all these auaile my soule? Nothing but accuse me if I want faith. Therefore, all the benefits and gifts of God without faith auaile nothing but to augment our miserie: All the gifts and graces of God are abused without faith; faith onely maketh thee to vse the benefits and graces of God rightly: Faith only should be sought, kept, and entertained here in this life: hauing faith, all the rest of Gods graces are profitable vnto thee, for this Iewell keepeth them all in order and maketh them all fruitfull; whereas wanting this iewell there is nothing here on earth but it will testifie against thee.

How faith is created in our soules.

Let vs then speake of this faith how it is wrought in you. I take my ground out of the Euangelist *Iohn*, 6.44. where our Sauiour saith, *No man can come to me, except the Father which hath sent me draw him*: In the which words we see clearly, that except we be drawne, except we be compelled, except we be thrust, except of vnwilling we be made willing by God the father, it is not possible for vs to come to his Sonne: What is the reason of this that the Spirit of God must draw vs, and make vs willing or euer we come to God? Because by nature we are not onely wounded and lanced by

ſinne and iniquitie, but as the Apoſtle ſheweth, *Epheſ.* 2. 1. *We were wholly dead in treſpaſſes and ſinnes*: yea obſerue how voide any dead bodie is of a naturall life, ſo voide are our ſoules (though they be liuing the naturall life) ſo voide are they of the life of God, of that heauenly and ſpirituall life whereunto we in this life do aſpire: vntill ſuch time that the Spirit of God draw our hearts and minds, that is, quicken our hearts and minds. No, it is not a drawing as we commonly ſpeake, it is a very quickning of a dead thing: It is a quickning of that thing which was void of the life of the Spirit. Then except the Spirit of God draw vs, that is, quicken vs with that ſpirituall and heauenly life, it is not poſſible for vs to come to heauen. And except he nouriſh this life which he hath begun, it is not poſſible that we can ſtand in this life: So the Spirit of God is ſaid to draw vs, that is, to begin this life in vs, and by the ſame holy Spirit to continue and nouriſh this life in vs. Now by the drawing of the Spirit our ſoules are quickned: and by the drawing of the Spirit I vnderſtand no other thing but the framing and creating of faith in our ſoules, which makes vs new creatures. Now let vs ſee what order the Spirit of God keepeth, in drawing vs and informing and creating this faith in our ſoules: Firſt of all I deuide the ſoule into no more parts then commonly it vſeth to be deuided, that is, into the heart and the mind. Our mind then being a cloud of darkneſſe altogether blind naturally, there being nothing in that mind of ours but vanitie, error and ignorance, whereby we vaniſh away & can neuer long continue in any good reſolution or purpoſe; what doth the Spirit of God? The firſt worke that euer the Spirit of God doth, he taketh order with the mind: and what doth he to the mind? He baniſheth darkneſſe, he chaſeth out vanitie and blindneſſe that naturally lurketh in the mind; and in ſtead of this darkneſſe he placeth in the mind a light, a celeſtial and heauenly light, a light which is reſident in Chriſt Ieſus onely: Then the Spirit chaſeth out that cloud of miſt and darkneſſe, and placeth light in the mind. And what worketh he by this light? We

getting

ſanctified vnderſtanding, incontinent he makes vs to ſee God: not onely as he is God the Creator of the world, but alſo as he is God the Redeemer, and hath redeemed vs in his Sonne Chriſt Ieſus. Now before I obtaine this light, what is my heart and mind doing? There is not one of you but haue experience as I my ſelfe haue, in what eſtate the heart and mind is before that this light enter: The mind lieth drowned in blindneſſe, and the heart is hardned, and they both conſpire together in vice to ſet vp an Idoll in ſtead of God, a domeſticall and inuiſible Idoll: what ſort of Idoll is that? No doubt ſome worldly or fleſhly affection or other: this is ſet vp in the throne of thy heart; and on this Idoll thou beſtoweſt the ſeruice of thy whole heart, of thy whole mind, of thy whole ſoule and bodie: So that the ſeruice of thy ſoule and bodie which ſhould be beſtowed vpon God onely, is imployed vpon that Idoll which is ſet vp in thy heart, that is, in the place of God, in the ſtead of the moſt high God. And thou art more addicted to the ſeruice of that Idoll then euer thou waſt to the ſeruice of the liuing God: yea vntill ſuch time that this Idoll of ours be baniſhed, and that this blindneſſe whereby this Idoll is ſerued be taken away, there is not one of you but are ſeruants to one luſt or other; and thy ſoule that ſhould be conſecrated to the ſeruice of the liuing God, is imployed vpon one affection or other, vpon ſome worldly or fleſhly luſt of thine owne. But from the time that the Lord beginneth to ſcatter the clouds of our naturall minds and vnderſtanding, and beginneth to chaſe away this thicke miſt of the darke ſoule, and placeth therein ſome ſparke of heauenly light which floweth out of Chriſt, and whereas we were children of the night and darkneſſe before, he maketh vs to be light in the Lord, and to be children of the light and of the day. Then we ſee that all the things in the world beſides the liuing God, are vanities, deceiueable allurements, vnconſtant ſhadowes, fleeting and flowing without any abiding: and then we ſee that our hearts and our minds were ſet on euill continually. Then we begin to abhor that Idoll, and to ſeeke to ſerue God onely.

Now except the Lord of his mercie and goodneſſe place in vs this light, vntill ſuch time as we get ſome glimmering of this light, we can neuer ſee our owne vanitie, nor yet ſee God.

This then is the firſt worke of the Spirit, he baniſheth darkneſſe and errors,& placeth light in our minds. Now this firſt worke of the Spirit, is tearmed oftentimes in ỹ Scripture vnder the name of faith: for the mind hath it owne aſſent and perſwaſion in ỹ owne kind as wel as the heart hath: & therefore the mind being illuminate and ſeaſoned with this light, the aſſenting & knowledge in the ſame mind is called faith. The Apoſtles and Euangeliſts giue to this knowledge the name of faith: for from the time that thou once haſt an eye to ſee God, and whom he hath ſent Chriſt Ieſus, when once thou getteſt a ſight of him and acceſſe to him, if it were no more then in the mind, it is called faith.

But we muſt not ſtand ſtill here; if faith go no further then the mind, it is not the faith that we are ſeeking For the faith that iuſtifieth and doth vs good muſt open the heart, as well as it openeth the mind; it muſt baniſh that Idoll and affection out of the heart, and in ſtead thereof place a throne for Chriſt Ieſus. So that except the good Spirit of God go further then the mind, and baniſh this Idoll as well out of our hearts as out of our minds, we haue not that iuſtifying faith whereby we may looke for mercie. Yea the Spirit of God muſt not onely ſtay at the inlightening of thy mind, but it muſt mollifie this heart of thine and change thine affections. And whereas thy affections were wicked and euill, Gods Spirit muſt change thy will: and he neuer can change thy will except he make the ground of thy heart good, that it may be ſet on God, and bring forth good fruite abundantly to the owner.

And what teacheth this? This teacheth you to ſeeke for an honeſt heart, and to ſeeke inſtantly vntill ye obtaine it. For what auaileth it any man to know what is good or what is euill, except he haue a way ſhewed him, how he ſhall eſchue the euill, and a meanes giuen him to make himſelfe partaker

partaker of the good?

Is not this an idle and vnprofitable knowledge to me, to ſee a farre off and to know that this is good for me, when I find not a meanes how to be partaker of that good that it may be eſpecially good to me? Is it not an idle knowledge alſo to perceiue that this is ill for me, that it will do me hurt if I do it; and yet that ſame very thing I will do, & no other?

So the Spirit of God linketh theſe two together in this worke; and as he reformeth the mind, he reformeth alſo the heart and maketh you to be partakers of that good which ye ſee; and to eſchue that euill which ye perceiue. And this is the ſecond worke of the Spirit, not onely to preſent a thing to thee, but to make it thine in effect. For howbeit the mind would do this part neuer ſo well, and let thee ſee that Chriſt is thine, and preſent him to thee neuer ſo often; yet if thy heart be not reformed, that will and crooked affection that is in thy heart, will preferre it ſelfe to Chriſt, and will make thee to account all but follie in reſpect of that Idoll.

And therefore it were an idle and a fooliſh thing to me to ſee my ſaluation, except I get grace to be partaker of it: and what auaileth it thee to ſee the works of the diuell, to ſee thine owne ſinnes that ſlay thee, except thou get grace to eſchue them? And ſo the ſecond worke of the Spirit is this; he enters into the heart, he danteth the heart and wonderfully changeth it, making the will of it obedient: he mollifieth the affection which was hard before, in ſuch ſort that it is made to poure out thy affection in ſome meaſure on the liuing God, whereas it was poured out on one Idoll or other of thine owne before. Then except the heart wil do his part as the mind doth his part, the whole ſoule is not conſecrate to God: for God hath not made the ſoule that the heart ſhould ſerue thee, and the mind onely ſhould ſerue him; but thy ſeruice is then onely acceptable to God when thou conſecrateſt thy heart as well as thy mind to him.

Now this matter is ſo cleare that it needeth not to be illuſtrated by ſimilitude: yet to make it more plaine vnto you, A ſimilitude of the apprehenſion of

the corporall foode, to illuſtrate the ſpirituall.

I will ſhew you by a ſimilitude, that the apprehenſion of the mind is not enough except ye get the apprehenſion of the heart alſo. In corporall things, in meate and drinke which ſerue for the vſe of your bodies, there muſt be of this meate and drinke two ſorts of apprehenſions: and as there is two ſorts of apprehenſion of the meate and drinke that is the foode of the body: ſo there is two ſorts of apprehenſion of the body and bloud of Chriſt Ieſus, which is our meate and drinke ſpirituall. Of meate and drinke corporall there is an apprehenſion by the eye and by the taſte, that while the meate is preſent vnto you on the table, your eye taketh a view of that meate, diſcerneth it and maketh choice of it: and not only the eye, but alſo the taſte diſcerneth the meate, and the taſte approouing it, that is called the firſt apprehenſion.

Now vpon this which is the firſt, the ſecond apprehenſion followeth: that is, after that ye haue chewed that meate, ſwallowed it and ſent it to your ſtomacke, where it digeſteth and conuerteth into your nouriture, then in your ſtomacke ye get the ſecond apprehenſion. But if your eye like not that meate, neither your taſte like it, the ſecond apprehenſion followeth not; for thou wilt ſpet it out againe or reiect it, preferring ſome other meate vnto it that thou likeſt better. That meate which thou likeſt not enters neuer into thy ſtomacke, and ſo it can neuer be conuerted into thy nouriſhment: for it is onely the ſecond apprehenſion of the meate that is the cauſe of the nouriſhment of the body in our corporall foode; ſo that if ye chew not this meate and ſwallow it, it feeds you not; then it is onely the ſecond apprehenſion that nouriſheth our bodies.

It is euen ſo in ſpirituall things, (ſo farre as they may be compared) in the foode of Chriſt Ieſus, who is the life and nouriture of our ſoules and conſciences. There muſt be two ſorts of apprehenſion of Chriſt Ieſus. The firſt apprehenſion is by the eye of the mind; that is, by our knowledge and vnderſtanding: for as the eye of the body diſcerneth by an outward light, ſo the eye of the mind diſcerneth by an inward

ward and renewed vndetſtanding, whereby we get the firſt apprehenſion of Chriſt.

Now if this firſt apprehenſion of Chriſt like vs well, then the next followeth: we begin to caſt the affection of our hearts on him; we haue good will to him: for all our affections proceede from our will, and our affections being renewed and made holy, we ſet them wholly vpon Chriſt. We loue him, and if we loue him we take hold of him and digeſt him; that is, we apply him to our ſoules: and ſo of this loue & liking of him the ſecond apprehenſion doth follow. But if we haue no will to him, if we haue no loue nor liking of him, what do we? Then we reiect him and preferre our owne Idoll and the ſeruice of our owne affections to him; and ſo the ſecond apprehenſion followeth not. We cannot digeſt him; and if we digeſt him not, that ſpirituall life cannot grow in vs: for marke, in what place the eye ſerues to the bodie, in the ſame roome ſerueth knowledge and vnderſtanding to thy ſoule: and looke in what place thy hand and thy mouth, thy taſte and thy ſtomacke ſerue vnto thy body, in that very place ſerue the heart and affections vnto thy ſoule.

So that as our bodies cãnot be nouriſhed except our hands take, and our mouthes eate the meate whereby the ſecond apprehenſion may follow: likewiſe our ſoules cannot feede on Chriſt, except we hold him and embrace him heartily by our wils and affections. For we come not to Chriſt by any outward motion of our bodies, but by an inward motion & apprehenſion of the heart. For God finding vs all in a reprobate ſence, he bringeth vs to Chriſt by reforming the affection of our ſoules, by making vs to loue him. And therefore the ſecond apprehenſion whereby we digeſt our Sauiour, will neuer enter into our ſoules, except as he pleaſeth the eye, ſo he pleaſe the will and the affection alſo.

Now if this come to paſſe that our wils and affections are wholly bent vpon Chriſt, then no doubt we haue gotten this Iewell of faith. Haue ye ſuch a liking in your minds, & ſuch a loue in your hearts of Chriſt, that ye will preferre him

before

before all things in the world? then no queſtion faith is begun in you.

How faith is nouriſhed & entertained in vs.

Now after a thing is begun, there is yet more required: for though this faith be formed in your minds, in your hearts and ſoules, yet that is not enough; but that which is formed muſt be nouriſhed; and he who is conceiued muſt be entertained and brought vp: or elſe the loue that is begun in me by the holy Spirit, except by ordinary meanes it be daily entertained and nouriſhed, it will decay: except the Lord continue the working of his holy Spirit, it is not poſſible that I can continue in the faith.

And how muſt we nouriſh and keepe faith in our ſoules? Two manner of waies. Firſt, we nouriſh faith begun in our ſoules by hearing of the word; not of euery word, but by hearing of the word of God preached: and not by hearing of euery man, but by hearing the word preached by him that is ſent. For this is the ordinarie meanes whereunto the Lord hath bound himſelfe; he will worke faith by the hearing of the word and receiuing of the Sacraments. And the more that thou heareſt the word, and the otfner that thou receiueſt the Sacraments, the more thy faith is nouriſhed.

Now it is not onely by hearing of the word and receiuing of the Sacraments that we nouriſh faith. The word and Sacraments are not able of themſelues to nouriſh this faith in vs, except the working of the holy Spirit be conioyned with their miniſterie. But the word and the Sacraments are ſaid to nouriſh faith in our ſoules, becauſe they offer and exhibite Chriſt vnto vs, who is the meate, the drinke and life of our ſoules: and in reſpect that in the word and Sacraments we get Chriſt who is the foode of our ſoules, therefore the word and Sacraments are ſaid to nouriſh our ſoules. As it is ſaid, *Act.* 2. 42. *The Diſciples of Chriſt continued in the Apoſtles doctrine and fellowſhip, & breaking of bread and prayers*; by theſe meanes, entertaining, augmenting, and nouriſhing the faith that was begun in them. Then the holy Spirit begets this faith, workes this faith, creates this faith, nouriſheth & entertaineth this faith in our ſoules by hearing the word preached,

preached, and by the receiuing of the Sacraments: which are the ordinarie meanes, whereby the Lord nouriſheth vs, and continueth this ſpirituall foode with vs. For, obſerue by what meanes the ſpirituall life is begunne, by the ſame meanes it is nouriſhed, and entertained; as this temporall life is entertained and nouriſhed by the ſame means whereby it is begun.

Then ſeeing by theſe meanes the holy Spirit begets this worke of faith in our ſoules, it is our duty to craue that he would continue the worke which he hath begunne. And for this cauſe we ſhould reſort to the hearing of the word when it is preached, and to the receiuing of the Sacraments when they are miniſtred, that we may be fedde in our ſoules to life euerlaſting. Concluſion, with an exhortation.

But alas, we are come to ſuch a lothing diſdaine, or reiecting of heauenlie foode in this Country, that where men in the beginning would haue gone, ſome twentie miles, ſome fortie miles, to the hearing of this word: they will ſcarcelie now, come from their houſes to the Church, and remaine there but one houre to heare the word, but rather abide at home. Wel, I ſay, too much wealth withdrawes their hearts; & the abundance of this word ingenders ſuch a loathſomnes, ẏ it is a rare thing to find out any that haue that thirſt & deſire to heare the word, as they were wont to haue in the beginning.

And for thoſe that are in higher places, they wil here it ſeldom, or not at all: for they cannot endure to heare the thing that accuſeth them, and conuicts them and therefore they auoyde it. But they ſhould not do ſo, they ſhould not ſhunne Chriſt, nor abſtaine from his word that accuſeth them: but they ſhould heare the word; and as the word accuſeth them, they ſhould accuſe themſelues alſo, that thereby they may come to a confeſſiō of their ſin, & obtaine mercy for ẏ ſame.

So when Chriſt accuſeth thee, thou ſhouldſt not run from him, but thou ſhouldeſt draw neere to him; thou ſhouldeſt threaten kindneſſe of him, and as it were make a breach and forcible entry into his kingdome. It is not the way when thy

thy sinnes touch thee, and when Christ accuseth thee, to run from him: no, thou shouldest then turne to him, thou shouldest confesse thy sinne, cry *Peccaui*, and seeke mercy: and after ỳ thou hast obtained mercy, this word shall become as pleasant to thee, & thou shalt take as great delight to come to the hearing of it, as euer thou delightedst to flie from it before. But alas! our lothsomnesse and disdaine is growne to such an height, that truly I am moued to beleeue firmly, that the Lord hath concluded, that we shall not enter into his rest, and that onely for the great contempt of his mercy and grace, which is now so richly offred. For why? God can not deale otherwise with vs, then he dealt with our forefathers the Israelites for the negligence of his word, which was but then obscurely preached: for then it was farre from the incarnation of Christ; and the farther that it was from his incarnation, the word was euer the more obscurely preached, vnder darke types and shadowes. Yet notwithstanding the Fathers that heard that word preached, and beleeued it not, they perished all in the Wildernesse except two; as ye haue sometime heard out of this place.

And if they perished for the contempt of so darke a light, much more must ye that are their children perish, for the contempt of the Sun of righteousnes, who is risen so plainly & shineth so cleerly now in the preaching of the Gospel; except the Lord in his mercie preuent you, and except ye preuent his iudgements by earnest seeking; and except ye seeke a feeling and seeke inward senses, that ye may see and feele the grace that is offered; craue againe that he will sanctifie your hearts by repentance, that ye may repent you of your sins, & leade an honest & a godly conuersation in all time to come; that both body and soule may be saued in the great day of the Lord. The Lord worke this in your soules, that ye may seeke mercie; & seeking mercie ye may obtaine mercy; and in mercie, ye may lay hold on Christ, and that for his righteous merits. To whom with the Father, and the holie Ghost, be all honour, praise and glorie, both now, and euer. *Amen.*

THE

THE SECOND SERMON, VPON THE PREPARATION TO THE LORDS SVPPER.

1. COR. 11. 2.

Let euery man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.

IN the doctrine of our triall and due examination, the Apostle (as ye haue heard, wel-beloued in Christ Iesus) gaue vs a speciall command, that euery one of vs should try and examine narrowly our selues: that is, that euery man should condescend and enter into his owne conscience, try and examine the estate of his own conscience, in what estate he findes it with God; and in what estate he findes it with his neighbour. He enioynes this triall to our selues, and commandeth that euery one of vs should take paines about the true examination of our consciences. He enioynes this work to vs, why? Because no man knoweth so much of me, as I do my selfe; because no man can be sure of the estate of my conscience, but I my selfe; because no man can so diligently, nor so profitably try my conscience, as I my selfe. Therefore chiefly it behooueth euery man and woman, before they do enter in to the hearing of the Word, before they giue their eare to the Word, or their mouth to the Sacrament, it behooueth them to trie and examine their owne consciences. Not that the Apostle would seclude the triall of other men: for as it is lawfull for me to try my selfe, so no doubt it is lawfull for my Pastor to try me. It is lawfull for other men that haue a care ouer me to try, and examine

me;

me: but no man can do this so profitably to me as I my selfe. And though we had neuer so many tryers and examiners, all is nothing if we trie not our selues. So whether there be a second or a third tryer and examiner, let our selues be one, and the first. And no doubt the Apostles minde was this, to let vs see clearely, that he that cometh to that Table, and hath not that knowledge, nor is not of that ability to try him-selfe, is a profane commer, cometh vncleanely; and therefore must needs come to his owne destruction. Let euery man therefore grow in knowledge, grow in vnderstanding, grow in the spirit, that he may be the more able to try and examine his owne conscience.

To the end that ye may go forward and proceede in the worke of this triall, with the better speed, and with the better fruites, in this examination we laid downe this order: First of all, I shewed, what that is which we call a conscience, and what is meant thereby. Next, I declared for what causes ye should put your consciences to this triall, and narrow examination. And thirdly, so farre as time suffered, I entred into the points, wherein euery one of you should try and examine your owne consciences. As for conscience, that ye may call that definition to your memory, I will resume it shortly. We call a conscience, a certaine feeling in the heart, resembling the righteous iudgement of GOD, following vpon a deed done by vs, flowing from a knowledge in the mind. A feeling, accompanied with a motion in the heart; a motion either of feare, or ioy, trembling or reioycing. I leaue the opening vp of these parts to your memories, and I pray God, that they may be well sanctified. I come next to the causes, wherefore euery one of you should be carefull in trying & examining your owne consciences. The first cause is, because the Lord of heauen hath his eye continuallie vpon the conscience: the eye of God is neuer from the conscience and heart of man, as I proued to you by diuerse places. Next because this God hath chosen his lodging, and hath set downe his throne, to make his residence in the conscience: Therefore, that he may dwell in cleanesse, ye ought

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to haue a regard to his dwelling place. Thirdly, he is the Lord, yea the onely Lord of this conſcience, who hath power onely to controlle, who onely hath power to ſaue or to caſt away: therefore that it may do good ſeruice to thy owne Lord, thou oughteſt to take heede to thy conſcience. And laſt of all, in reſpect ỳ the health of thy ſoule ſtandeth in the eſtate of thy conſcience, and if thy ſoule be in good health, thy bodie cannot be ill: therefore in reſpect that the ſoule and body depend vpon the eſtate of the conſcience, euery one of you ſhould carefully looke to your conſciences. I will not amplifie this, but leaue it to your memories, how the health of the ſoule and welfare of the ſoule ſhould be kept. Next I come in the third and laſt place to the points, in the which euery one of you ſhould trie and examine your conſciences. And as ye may remember, I ſet downe two points wherein ye ought to put your conſciences in triall: Firſt, to know whether your conſciences were at peace with God or not: Secondly, whether your conſciences were in loue and charitie, and in amitie with your neighbour or not: In theſe two points chiefly ye muſt trie and examine your ſelues. To know whether ye be at peace with God or not, ye muſt firſt trie whether ye be in the faith or not, (as the Apoſtle ſaith) whether ye be in the faith of Chriſt or not: For being in the faith, and iuſtified thereby, of neceſſitie ye muſt haue peace with God. Then the next care muſt be to trie your faith, and to ſee whether ye haue faith or not. Faith can no waies be tried but by the fruits: Faith cannot be iudged of by me that looke vpon it onely, but by the effects. Therefore, to trie whether ye be in the faith or not, marke the fruits; Take heede to thy mouth, take heede to thy hand, take heede to thy words and to thy deeds: for except thou glorifie God in thy mouth, & confeſſe to thy ſaluation, and except thou glorifie him alſo in thy deeds, and make thy holy life a witneſſe of thy holy faith, all is but vaine, all is but meere hypocriſie. Therefore to know the ſinceritie of thy faith, thou muſt take heed that there be a harmonie betweene thy hand, thy mouth, and thy heart,

How a ſincere faith is knowne.

heart, that there be a naturall consent, that thy doings preiudge not thy heart, that thy mouth preiudge not thy heart, but that mouth and hand may testifie the sinceritie of the heart. If the heart, the hand, and the mouth, consent and agree in one harmonie together; no question, that heart that breaketh forth into so good fruits is coupled with God; there is no question, the light of thy actions, the beames & shining of thy life, shall make the name of thy good God to be glorified.

Therefore, the whole weight of thy triall stands chiefly vpon this point, to see whether we be in the faith or not; to trie and examine whether Christ dwell in vs by faith or not: for without faith there can be no coupling or conioyning betwixt vs and Christ; without faith our hearts cannot be sanctified and cleansed; and without faith we cannot worke by charitie: so all depends on this onely. And therefore that ye might the better vnderstand whether ye haue faith or no, I was somewhat the more exact in this matter, and I began to let you see how the holy Spirit createth faith, and worketh faith in your soules, hearts and minds: I began to shew you what order the holy Spirit kept in forming & in creating this notable instrument in your hearts & minds. Not onely how he ingenders and begins faith, but also how he entertaineth it, how he nourisheth it. And I shewed you the externall meanes and instruments, which he vseth to this effect: To beget faith in our soules, the holy Spirit vseth the hearing of the word preached by him that is sent, and the ministerie of the Sacraments, as ordinary meanes and instruments: which ordinarie meanes are onely then effectuall, when as the holy Spirit concurs inwardly in our hearts with the word striking outwardly in our eares, and with the Sacrament outwardly receiued. And except the holy Spirit grant his concurrence to the word and Sacrament, word and Sacrament both will not worke faith. So all dependeth vpon the working of this holy Spirit: the whole regeneration of mankind, the renewing of the heart and of the conscience, depend on the power of the holy Spirit; and there-

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fore it behoooueth vs carefully to imploy our ſelues in calling vpon God for his holy Spirit. By the ſame meanes and no other, that the holy Spirit begetteth faith in vs, by the ſame meanes he nouriſheth and augmenteth that which he hath begotten: And therefore as we got faith by the hearing of the word, ſo by continuall and diligent hearing we haue this faith augmented and nouriſhed in vs. And from hence I tooke my exhortation, that if ye would haue that ſpirituall life nouriſhed in you, and if ye would haue a further aſſurance of heauen, of neceſſitie ye muſt both continually & diligently heare the bleſſed word of God.

Now it reſteth that euery one of you carefully apply this doctrine to your owne ſoules, and enter into the triall of your owne conſciences, to ſee if this faith as I ſpake, be begun in your hearts and minds, or not: how farre, or how little the holy Spirit hath proceeded in that worke, trie with me, and I with you. The firſt effect of the holy Spirit whereby ye may trie your minds, whether ye be in the faith or not, is this: Reuolue in your memories and remember, if at any time it pleaſed the Lord in his mercie to turne the darknes of your minds into light, to cauſe that naturall darkneſſe which was within you to depart: through ỹ which darknes, neither had ye an eye to ſee your ſelues what you were by nature, nor yet had ye an eye to ſee God in Chriſt, nor any part of his mercie. Examine, I ſay, whether this darkneſſe of the naturall vnderſtanding be turned into light, by the working of the Spirit or not. If thou art become a child of the light, a child of the day; if thou art become (as the Apoſtle ſpeaketh) light in the Lord: if there be this alteration made in thy mind, that whereas naturally before, it was cloſed vp in darkeneſſe, whereas it was filled with vanities and errors, wheras it was cloſed vp in blindnes: If the Lord hath at any time inlightened the eye of thy mind, and made thee to ſee thine owne miſery, to ſee the vglines of thine owne nature, to ſee the haynous ſins in the which by nature thou lieſt; If he hath granted to thee an inſight of thy ſelfe in ſome meaſure; and on the other ſide, if he hath granted thee the reme-

die, and hath giuen thee an insight of the mercie of God in Christ Iesus, if thou hast obtained an insight of the riches of his grace in Christ; no doubt the holy Spirit hath begun a good worke in thee, a worke which will bring forth repentance, which in his owne time he will perfect. So this is the first care which ye ought to haue, and the first point wherein ye ought to examine your minds, to see if there be any light in it, whereby ye may know your miserie, & haue an insight of the free mercie of God in Christ Iesus. This being done, that thou findest a sight of these two in thy mind, from thy mind go to thy heart: and as thou hast tried thy mind, so try thy heart: And first examine thine heart, if it be altered or not, that the will of it be framed and bowed to Gods obedience, that thy affection be turned into the life of God, and be poured out on him, as it was poured out on vanities, on filthinesse, and on the world before. Trie whether the ground of thy heart and the fountaine from whence thy motions and affections proceede be sanctified or not: for from a holy fountaine holy waters must distill: from a holy fountaine, holy motions, holy cogitations, and sanctified considerations must flow.

Trie then and examine your hearts, if the Spirit of God hath wrought any such reformation, as I speake of in your hearts or not. And that ye may perceiue the working of the holy Spirit the better in your hearts and consciences, (for the holy Spirit hath his chiefe residence in your hearts) I will declare vnto you the first effect that euer the holy Spirit bringeth forth in the heart, in framing it, in mollifying it, and in bowing it vnto the obedience of God. You shall know the working of the holy Spirit by this effect: namely, if your minds see and behold what is ill, see & behold what is good, perceiue and discerne your owne miserie and your sinnes, which haue brought this misery vpon you; and withall perceiue and behold the riches of the mercie of God in Christ Iesus. If as your minds see these two, your hearts be reformed and prepared to loue the sight of them: and as you see in your minds the mercy of God, and that in Christ,

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if ye haue hearts to desire mercy, if ye haue a thirsting and earnest desire to be partakers of mercy; where this desire & thirst is there ȳ holy Spirit is, he hath no doubt opened the heart. On the other side, if as thou seeest mercie, thou seest thy misery; if as thy mind seeth thy miserie, it seeth also the fountaine from whence thy miserie floweth, to wit, from thine owne sinnes; if then thy heart also hate this, the holy Spirit is there: if as thou seest sinne, which is the cause of thy miserie, with the eye, which is giuen thee in the minde; thou hatest this sinne with thy heart, no question the holy Spirit is there. And as thou hatest it, if also thou sorrow for it (for it is is not enough to hate it, if thou lament not the committing of it, and with a godly sorrow deplore it) the holy Spirit is there. And thirdly, if with thy lamenting, thou hast a care and a study to eschue that sin, (for what auailes it to lament, if like a dogge returning to his vomite, thou fall into that same gulfe againe?) Therefore, where there is an hatred of sinne, a sorrow for sinne, a care and a studie to eschue sin; no question, the holy Spirit hath opened the heart, and is working out that pretious instrument. Obserue all this in a word, all the operation of the holy Spirit and working in the heart, and by this examine thine heart: See and perceiue if the holy Spirit hath entred so farre in thee, to worke in that hard heart of thine an earnest and a diligent studie, a carefull solicitude, continually to be reconciled with the great God whom thou hast offended: Is there such a thing as a thirst, as a desire, to be at amity with him, whom thou hast offended, to be reconciled with the God of heauen, whom thou hast offended by thy manifold transgressions? where this care and studie of reconciliation is, if this care & studie of reconciliation be in the heart, there is no doubt but the heart that thirsteth for this reconciliation, is heartily content not onely to renounce sinne, to renounce all the impieties that separated thee from God; but the heart that is endued with this thirst, will be heartily content to renounce it selfe, to cast downe it selfe as stubborne as it was before, to cast downe it selfe at the feete of the mighty God,

and be wholly content at all times after to be ruled by his holy will: Not to follow it owne luſt, it owne will and appetite, as it did before; but to reſigne it ſelfe wholly into the bands of the mighty God, to be ruled by his will, at his pleaſure, and to obey his commands. And except ye finde this diſpoſition in your owne hearts, to acquite your ſelues, to renounce your ſelues, it is a vaine thing for you to ſay, that ye haue a thirſt to be reconciled. So the greater thirſt of reconciliation that we haue, and the more that the care & ſtudy thereof groweth; the greater that the apprehenſion of my miſery, of the deepe gulfes, and very hels (whereunto my ſoule is ſubiect) increaſeth in my ſoule, the more earneſt would I be to be reconciled. And to be reconciled, I would not ſtand for the renouncing of the luſts of my heart, but I would renounce my heart, & the obedience of the will and deſire: why? Becauſe I ſee I muſt die for euer except the Lord reconcile himſelfe with me: I ſee the huge deepes & oceans of all miſery, into the which I ſhall fall in the end, except in-mercie the Lord reconcile himſelfe with me. To eſchue theſe miſeries and inconueniences, is there any queſtion but the heart that hath any ſenſe and is touched with them, will moſt willingly endeuour to acquite it ſelfe? Againe, ſeeing the Lord hath taken paines to deliuer me out of the deepe miſerie in the which I had drowned my ſelfe, and hath purchaſed my redemption by ſo deere a price, not with gold nor with ſiluer or any droſſe of the earth, but by ſuch a wonderfull meanes, by ſuch a pretious price, and rich ranſome; looking to the greatneſſe of our miſery, and to the greatneſſe of the price whereby he hath redeemed vs, what heart is it but would willingly renounce it ſelfe, to get a part of that redemption, and to be deliuered out of that hell wherein we are preſently, and wherein we ſhall be in a greater meaſure hereafter, except we be reconciled? So then with this there is ioyned a diſpoſition in the heart, whereby the heart is willing in ſome meaſure to renounce it ſelfe.

This leſſon is often taught vs by our Sauiour Chriſt; we muſt

must both take vp the crosse and renounce our selues also; before that we can follow him. The more that this thirst groweth in the heart, the more this renouncing of our selues groweth in the heart: the more that this thirst decayeth & is diminished in the hart, the more we cleaue to the world, the more we loue the flesh, and the more are we ruled and guided by them. So either we must nourish a thirst of righteousnesse, a hunger of life euerlasting, a thirst of mercie, a hunger after that iustice that is in Christ, or it is not possible that in any measure we can be his disciples.

A man renouncing himselfe, is neuer disappointed of his expectation.

Now to proceede: The heart that after this manner is prepared, that with a thirst to be reconciled, is resolued also to renounce it selfe; this heart in the which there remaineth so earnest a thirst, is neuer frustrate of the expectation, is neuer disappointed. But as the Lord hath imprinted in it an earnest studie to be reconciled, and to lay hold on Christ: so in his mercie he grants vnto that heart, the possession of mercie; he puts that heart in some measure, in possession of mercie which it seeketh, in possession of Christ Iesus himselfe whom it seeketh: the which apprehension which it hath of Christ, the heart sensiblie feeleth, and apprehendeth in that peace which he giueth to the conscience. So that the conscience which was terrified, exceedinglie gnawen and distracted before; by the approching of this peace and of Christ with his graces, incontinent it is quieted and pacified; there cometh a calmnesse and soundnesse into the heart, and all troubles and stormes are remoued. With this peace is conioyned a taste of the powers of the world to come; the heart gets a taste of the sweetnes that is in Christ, of the ioy which is in the life euerlasting, which taste is the only earnest pennie of that full and perfect ioy, which soule and bodie in that life shall enioy. And the earnest penny (as ye know) must be a part of the summe, and of the nature of the rest of the summe. And therefore that earnest pennie of ioy assures vs, that when we shall gette possession of the whole summe, it shall be a strange ioy: and these documents lift vp the heart, and make it not to linger, nor wearie in the

expectation of that life: but being refreshed now and then therewith, by so many earnest pennies, they assure vs of the full fruition of that ioy, for the which in patience we will sustaine all troubles. So as the holy Spirit worketh a thirst in vs to be with Christ, a thirst of mercy and reconciliation with him; the same holy Spirit disappointeth not that same expectation and thirst, but putteth the soule and heart in possession of Christ, by the which the conscience is pacified, the heart is reioyced, and we get a taste of the sweetnes and of the power of that life to come. The sensible feeling of the which taste that passeth all naturall vnderstanding, what doth it in my heart and conscience? It worketh a wonderfull assurance and perswasion that God loueth me: The feeling of his mercie in the bowels of my heart, in the bottome of my conscience, worketh a certaine assurance and perswasion that he is my God, that he wil saue me for Christs sake ẏ the promise of mercy, which I durst not apply vnto my conscience before, now by the feeling of mercie I dare boldly applie, and say, mercie appertaineth to me; life and saluation belongeth to me. For the conscience being exceedingly terrified, and seeing nothing in God but fire and wrath, it is not possible but it must flie from him, it cannot approch to a consuming fire. But from the time that the conscience getteth a taste of this peace, mercie and sweetnesse; how fast soeuer it fled from the presence of God before, now after this reconciliation, it will runne as fast to him, and will possesse him more & more fully. So the assurance & perswasion of mercie ariseth from the feeling of mercie in the heart and conscience. And except the heart feele it and taste it in some measure, no conscience dare apply God and his mercie to it selfe. I may be sure in generall, that all my sinnes are remissible, and that I may obtaine mercie, before I feele it. But to applie this mercie particularly to my selfe vntil I feele a taste of it, I dare not. So this particular application whereby we claime God and Christ as a property vnto vs, as if no man had title to him but we, & to call him my God, my Christ; & to claime his promises, as if no man had interest in them but

we;

we; this cometh of the ſence and feeling of mercie in the heart: and the more that this feeling groweth, and the greater experience that we haue in our owne hearts of this peace and mercie, the more increaſeth our faith and aſſurance. Our perſwaſion becometh ſo ſtrong, that we dare at the laſt ſay with the Apoſtle, *What can ſeparate vs from the loue of God? Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, ſhall be able to ſeparate me from the loue of God, which is in Chriſt Ieſus our Lord.*

This particular application which ariſeth (no doubt) vpon the feeling and ſence of mercie, is the ſpeciall difference, the chiefe marke and proper note, whereby our faith who are iuſtified in the bloud of Chriſt, is diſcerned from that generall faith of the Papiſts. Our faith by this particular application, is not onely diſcerned from the generall faith of the Papiſts, but it is diſcerned from all the pretended faiths of all the Sects in the world. For the Papiſt dareth not apply the promiſe of mercie to his owne ſoule: he accounteth it preſumption to ſay, *I am an elect, I am ſaued and iuſtified.* And from whence floweth this? Onely from hence; that in their conſciences they haue neuer felt mercie, they haue neuer taſted of the loue, fauour and ſweetnes of God. For looke how faſt the conſcience flieth from God before it get the taſte of his ſweetneſſe; it runneth as diligently to him, and threatneth loue of him, after that it hath gotten that taſte.

So they miſerable men, content themſelues with this generall faith, which is no other thing but an hiſtoricall faith, which groundeth onely on the truth of God, whereby I know that the promiſes of God are true. But the Papiſts dare not come and ſay, They are true in me. Why? Becauſe they haue not felt it, and their hearts are not opened. But our iuſtifying faith, as I told you, conſecrateth the whole ſoule vnto the obedience of God in Chriſt.

So that it reſteth not onely vpon the truth of God, nor it reſteth not onely vpon the power of God, (though theſe be

two

two chiefe pillars of our faith alſo) but eſpecially and chiefely it reſteth vpon the mercie of God in Chriſt. It reſteth alſo vpon the truth and power of God, but eſpecially vpon the promiſe of grace and mercie in Chriſt. The ſoule of the Papiſt, being deſtitute of the feeling and taſte of mercie, dare not enter into this particular application, and ſo he cannot be iuſtified. Yea no doubt, ſo many of them as are iuſtified in the mercie of God, get a taſte of this mercie and kindneſſe before they depart this life. Thus farre concerning the effects.

Then ye haue onely this to remember; The opening of the heart, the pacifying and quieting of the conſcience, they worke an aſſurance and a ſtrong perſwaſion of the mercy of God in Chriſt. The more that the heart is opened, the more ẏ the conſcience is pacified, the more that the taſte of that ſweetneſſe continueth and remaineth, the more art thou aſſured of Gods mercie. So then wouldeſt thou know whether thy faith be ſtrong or not, whether thy perſwaſion of Gods mercie be ſure or not? Looke to thy conſcience.

If thy conſcience be wounded, aſſuredly thou wilt doubt: and if thou doubteſt, thou canſt not haue ſuch a ſtrong perſwaſion as otherwiſe thou wouldeſt haue, if thy doubting were remooued. Not that I will haue faith to be ſo perfect in this life, that there be alwaies no doubting ioyned with it; I require not that perfection: but I ſay, that a wounded conſcience muſt euer doubt; and the more we doubt, the leſſe is our perſwaſion. So the more that thou woundeſt thy conſcience, the leſſe faith thou haſt. Then thou muſt come to this point; Keepe a ſound conſcience, entertaine peace in thy conſcience, and thou ſhalt keepe faith, and ſhalt haue thy perſwaſion in that ſame meaſure that thou haſt of reſt & peace in thy conſcience: & the more that thy conſcience is at peace and reſt, the greater ſhall thy faith and perſwaſion be.

So this ground is certaine; A doubting conſcience cauſeth a weake faith; and the more the doubting in thy conſcience

ence is, the weaker is thy faith. Then true it is that the Apostle saith, That faith dwelleth in a good conscience, that faith is locked and closed vp in a good conscience. So that if ye keepe a good conscience, ye shall keepe a strong faith: and if ye wound your consciences, ye shall wound your faith.

Now to make this more sensible; How can I be perswaded of his mercie whose anger I feele kindled against me, and against whom my conscience sheweth me that I am guiltie of many offences? No question, so long as the sence of his anger, and feeling of my offences remaineth, I cannot haue a sure perswasion that he will be mercifull vnto me: but when I get accesse vnto his presence, and a sight that he hath forgiuen me, then I begin to be surely perswaded. So then keepe a good conscience, and thou shalt keepe faith; and the better that thy conscience is, the surer will thy faith be.

Then the whole exhortation that we gather from this point, dependeth vpon this; That euery one of you in what ranke soeuer ye be, take heed vnto your consciences: for losing it, ye lose faith; and losing faith, ye lose saluation. Are ye in the ranke of great and rich men? Ye ought to take heede vnto your consciences: especially in respect that the Lord hath placed you in a higher calling. Ye haue many things wherein ye ought to controll your consciences; ye ought to craue the aduice of your consciences before ye attempt any great worke, in respect that ye are bound in manifold duties to God, and to your inferiours. Exhortation.

And no doubt if some great men had aduised well with their consciences, such dissolutions had not fallen out in their owne houses, such oppressions of the poore, deadly feudes with men of their owne ranke would not haue burst forth in so high a measure. But the Lord seeing them take so little care vnto their consciences, depriueth them of faith, and of the hope of mercie; and their end will be miserable. Ye shall see that the God of heauen will make those who liue so dissolutely, spectacles of his iudgements vnto the world;

world: for the Lord leaueth not such men vnpunished.

By their examples it were very necessarie, that men of inferiour ranke should take heede vnto their consciences: and therefore let euery man according vnto his calling examine his calling by the rule of his conscience.

Let the Iudges before they giue and pronounce forth iudgement, aduise with their consciences, and the law thereof; and in iudgement not to follow their affections, but to follow the rule of their consciences. Likewise, they that are of inferiour degree vnto Iudges, let them controll their doings by their consciences; and giue not the poore subiects iust cause to complaine of them. Let them not terrifie them from the pleading of Iustice, by exorbitant prices and extraordinarie kind of dealings: but let them moderate all their actions so, that they agree with the rule of their consciences; that so far as in him lieth, Iustice ceasse not. Likewise the Merchants, let not them looke so much to this, or that, as to the conscience that is in them; what in conscience they may do, according to the measure of knowledge that God hath placed in them; and whatsoeuer they do, let them beware that they do not against their knowledge.

I grant their knowledge will not be so learned as it should be; and this maketh many deformed actions: yet let no man do against his knowledge; but let euery man do according vnto the measure of knowledge wherewith God hath indued him. And though it be not well reformed, yet do not any thing by guesse, but aduise well with thy conscience, and follow thy knowledge: for that which is done doubtingly is sinne. So whatsoeuer thou doest let not thy eye, thy hand, nor any member of thy bodie, do against thy knowledge: for this is a step to that high sinne against the holy Ghost.

This is the ready way to put all knowledge out of your mindes: for if men do against knowledge, and continue in doing against knowledge, at the last they will become a masse of darknesse; the Lord will scrape out all knowledge

out

out of their mindes, and all feeling of mercie out of their hearts. Therefore let euery man follow his knowledge: and according to the measure of his knowledge let his actions proceede.

It hath pleased the Lord to powre this liquor, this precious ointment into vs: though we be earthly and fraile vessels, miserable creatures, yet it hath pleased our gracious God to powre such a precious liquor into our hearts and mindes, and to credite such a Iewell in our keeping, that by vertue thereof we may take hold on Christ; who is our iustice, our wisedome, sanctification, and redemption. Faith is the free gift of God.

Though we be miserable creatures, yet the Lord of his mercy hath a respect to vs in Christ, in giuing vs this precious liquor, wherby our soules may be seasoned to life euerlasting. In this that he poures it into our hearts, we see cleerly that it growes not in our hearts, nor breedes not in our nature. No, this gift of faith is not at mans command, nor vnder his arbitrement, as if it were in his power to belieue, or not to beleeue, as he pleaseth. It is the gift of God poured downe freelie of his vndeserued grace, in the riches of his mercie in Christ. That it is a gift ye see clearelie, 1. *Cor.* 12.9. where the Apostle saith; *And to another is giuen faith by the same Spirit.* As also, *Philip.* 1.29. *For, vnto you it is giuen for Christ, that not onely ye should beliene in him, but also suffer for his sake.* So faith is the gift of the holy Spirit: and this gift is not giuen to all men and women, as the Apostle plainlie declareth; *All haue not faith.*

This gift though it be giuen, it is not giuen to all, but is onely giuen to the Elect: that is, to so many as the Lord hath appointed to life euerlasting. This gift where-euer it is, and in what heart soeuer it be, it is neuer idle, but perpetually working; and working well by loue and charitie, as the Apostle affirmeth, *Gala.* 5.6. This gift where-euer it is, is not dead, but quicke and liuely, as the Apostle *Iames* testifieth, in his second Chapter.

And to let you know whether it be liuely and working, or not, there is no better meanes then to looke vnto the fruites

fruites and effects that flow from it. And therefore that ye by your owne effects, may be the more assured of the goodnesse of your faith, I will giue you three speciall effects to obserue, by the which ye may iudge of the goodnesse of your faith.

Certaine effects, whereby we may know if we haue faith.

First looke to thy heart, and cast thine eye on it: If thou hast a desire to pray, a desire to craue mercy for thy sinnes, to call vpon Gods holy Name for mercy and grace: if there be such a thing in thy heart, as a desire to pray, if thy heart be inclined, and hath a thirst to seeke after mercie and grace; though the greatest part of thine heart repine, and would drawe thee from prayer, yet assuredly that desire that thou hast in any measure to prayer, is the true effect of the right faith. If thou haue a heart to pray to God, though this desire be but slender, assure thy selfe thy soule hath life: for prayer is the life of the soule, and maketh thy faith liuely. And why? Prayer is Gods owne gift, it is no gift of ours; for if it were ours, it would be euill: but it is the best gift that euer God gaue man; and so it must be the gift of his owne holy Spirit; and being his owne gift, it must make our faith liuely. Without this thou art not able, nor thou darest not call vpon him in whom thou beleeuest not, as the Apostle saith, *Rom.* 10. 14. For if I intreate him by prayer, I must trust in him. Then prayer is a certaine argument of iustifying faith and beliefe in God: for I cannot speake to him, much lesse pray to him, in whom I trust not. And though the heart be not fully resolued and well disposed, yet if there be any part of the heart that inclineth to prayer, it is a sure gage that that part belieueth.

The second effect whereby thou shalt know whether faith be in thee, or no, is this: Obserue and aduise with thy selfe, if thy heart can be content to renounce thy rancour, to forgiue thy grudges, and that freely, for Gods cause. Canst thou do this? And wilt thou forgiue thy neighbour, as freely as God hath forgiuen thee? Assuredly, this is an effect of the right Spirit; for nature could neuer giue ỹ. There is nothing whereunto nature bendeth it selfe more then to rancour and

and enuy; and there is nothing wherein nature placeth her honour more greedily, then in priuy reuenge.

Now if thy heart be so tamed and brought downe, that it will willingly forgiue the iniurie for Gods cause, this is the effect of the right Spirit. This is not my saying, it is the saying of Christ himselfe in the Euangelist, *Math.6.* 14. where he thus speaketh; *If ye do forgiue men their trespasses, your heauenly Father will also forgiue you.* And in the fifteenth verse, *But if ye doe not forgiue men their trespasses, no more will your heauenly Father forgiue you your trespasses.*

So that Christ saith, He that forgiueth wrongs, shall haue wrongs forgiuen him: but he that will reuenge his wrongs, wrong shall be reuenged vpon him. Therefore, as thou wouldest be spared of thy wrongs done vnto the mightie God, spare thou thy neighbour. I will not insist; examine whether ye haue faith or not; examine it by prayer, examine it by the discharge of your owne priuie grudges: for if ye want these effects, a heart full of rancour, a heart voide of prayer, is a heart faithlesse and meete for hell.

The third effect of faith, is compassion. Thou must bow thy heart, and extend thy pity vnto the poore members of Christ his body, and suffer them not to want, if thou haue: for except ye haue this compassion, ye haue no faith. Examine your selues by these three effects; and if ye find these in any measure, though neuer so small, you haue the right faith in your hearts; the faith that ye haue is true and liuely: and assuredly, God will be mercifull vnto you.

This faith of ours, though it be liuely, yet it is not perfect in this world; but euery day and euery houre it needeth a continuall augmentation, it craueth euer to be nouriſhed: for the which increase the Apostles themselues, *Luke* 17.5. said, *Lord increase our faith.* And Christ himselfe commandeth vs to pray, and say, *Lord increase our faith: I believe, Lord helpe my vnbeliefe.* Then by Christ his owne command we plainely see, that this faith needeth continually to be nouriſhed & helped; and it cannot be helped but by prayer: therefore should we alwayes continue in prayer. That this faith

Our faith must be cõtinually nouriſhed, because it is ioyned with doubting.

faith ſhould be helped, and that we ſhould be perpetually vpon our guard, in feare and trembling, to get it augmented, the terrible doubtings, the wonderfull pits of deſperation, into the which the deareſt ſeruants of God are caſt, do dailie teath. For the beſt ſeruants of God are exerciſed with terrible doubtings in their ſoules, with wonderfull ſtammerings; and they ſhall be brought at ſome times, as appeares in their owne iudgement, to the very brinke of deſperation. Theſe doubtings and ſtammerings let vs ſee that this faith of ours would be perpetually nouriſhed, and that we haue need continually to pray for the increaſe of it. It pleaſeth the Lord at ſometimes to let his ſeruants haue a ſight of themſelues, to caſt them downe, and to let them ſee how vgly ſinne is: It pleaſeth him to let them fall into the bitterneſſe of ſinne; and to what end? Not that he will deuoure them, and ſuffer them to be ſwallowed vp of deſtruction.

Though *Hezekiah* cryeth out: That like an hungry Lyon, the Lord is like to deuoure him, and bruiſe him in peeces; yet the Lord ſuffers him not to deſpaire. And though *Dauid* cry, I cannot away with this conſuming fire; I cannot endure the fire of the Lords iealouſie, yet he deſpaireth not. But the Lord caſteth his ſeruants very low. To what end? To the end that they may feele in their hearts and conſciences, what Chriſt ſuffered for them on the Croſſe, in ſoule and body. Yea, we would thinke that there had bene plaine colluſion betwixt the Father and the Sonne, and that his ſuffering had bene no ſuffering, except we felt in our ſoules in ſome meaſure, the hell which he ſuſtained in full meaſure.

So to the end that we might clearely vnderſtand the bitterneſſe of ſinne, that we might know how farre we are indebted to Chriſt, who ſuffered ſuch torments for our ſinnes, and that we may be the more able to thanke him, to praiſe his holy Name, he ſuffers his owne ſeruants to doubt, but not to deſpaire; he forgiues their doubtings, he forgiues their ſtammerings, and in his owne time he ſupports them, and brings vs vnto the waters of life.

Theſe

Doubting & faith may lodge in one soule.

These doubtings, as I haue often said, may lodge in one soule with faith; for doubting and faith are not directly opposite: onely faith and despaire are opposite; and therefore faith and despaire cannot lodge both in one soule. For despaire ouerthroweth the pillars of hope; and where there is no hope, there can be no faith. But as for doubting, it may lodge, it will lodge, and hath lodged in the soules of the best seruants that euer God had. Marke the speech of the Apostle, *We are alwaies in doubt*, saith he, *but we despaire not*. So doubting and faith may lodge both in one soule. 1 Cor. 4.

And from whence floweth this doubting? We know that in the regenerate man, there is a remnant of corruption: for we haue not our heauen in this earth; though we begin our heauen here, yet we get it not fully here. And if all corruption were taken away, what should there want of a full heauen here? So it is onely begun in this life, and not perfected: therefore there remaines in the soule a great corruption, which is neuer idle but continually occupied.

This corruption is euer bringing forth the birth of sinne more or lesse; euery sinne hurts the conscience: a hurt conscience impaireth the perswasion, & so comes in the doubting. For there is not a sinne that we commit, but it banisheth light, and casteth a mist ouer the eye of our faith, whereby we doubt and stagger in our sight: and were it not that the Lord in his mercie taketh vs vp, giueth vs the gift of repentance, and maketh vs euery day as oft as we sin, to crie as oft for mercie, and so to repaire the losse that we haue of faith, to repaire the losse that we haue of the feeling of mercie, we would wholly put out that same light. But it pleaseth the Lord though we be euery day sinning, to giue vs the gift of repentance; and by repentance to repaire our faith; to repaire the sense and feeling of mercie in vs, and to put vs in that same state of perswasion wherein we were before. Therefore if God begin not, continue not, & end not with mercie, in that very moment that he abstracts his mercie from vs, we will decay. So we must be diligent in calling for mercie; we must be instant continually, in

seeking to haue a feeling of mercie. Thus much for th doubting.

A doubting and weake faith, is faith, and ſhall neuer decay.

Now howſoeuer it be ſure and certaine, that the faith of the beſt children of God is often ſubiect to doubting; yet it is as ſure and certaine, that it is neuer wholly extinct: albeit it were neuer ſo weake, yet it ſhall neuer vtterly decay and periſh out of the heart, wherein it once maketh reſidence. This comfort and conſolation the Spirit of God hath ſet downe in his word, to ſupport the troubled heart; That howſoeuer faith be weake, yet a weake faith is faith: and where that faith is, there will euer be mercie.

Ye haue in *Romanes* 11. 29. that *the gifts and calling of God are without repentance*. But among all the gifts that are of this ſort, faith is one of the chiefeſt: therefore it cannot be reuoked againe.

Ye haue in *Iude* 3. *That faith was once giuen vnto the Saints*. Once giuen, that is, conſtantly giuen, neuer to be changed, nor vtterly taken from them. The Lord will not repent him of this gift: but the ſoule which he hath loued once he will loue perpetually.

It is true and certaine, that the ſparkles of faith which are kindled in the heart by the Spirit of God, may be obſcured and ſmothered for a long time; they may be couered with the aſhes of our owne corruption, and with our owne ill deeds and wickedneſſe, into which we daily fall. It is true that the effects of a liuely faith will be interrupted, and that thy luſts and affections will preuaile for a long time: ſo that when thou lookeſt on thy ſelfe, vpon the iudgements of God that hang ouer thy ſoule and bodie, & when thou lookeſt vpon thy diſſolute life, and on the anger of God againſt this diſſolute life: in the mind, in the heart and conſcience of him that hath ſo ſmothered and oppreſſed his faith, it will oft times come to paſſe in his owne iudgement, hauing his eyes fixed on himſelfe onely, that he will thinke himſelfe to be a reprobate, to be an outcaſt, and neuer able to recouer mercie.

Where this corruption burſteth forth in this groſſe manner,

ner, after that the Lord hath called thee; looke how ſoone the Lord beginneth to waken thee againe, incontinent thou fixeſt thine eyes vpon thine owne life, and entreſt into a deepe conſideration as well of the weight of thy ſinne, as of the weight of the wrath of God, which thou ſeeſt following thereupon; and art loath to remit theſe cogitations, to thinke vpon the deepeneſſe of the mercie of God.

Reſting on theſe conſiderations, it cannot but come to paſſe that in thine owne iudgement thou art an out-caſt. And yet God forbid it were ſo; for though theſe ſparks of the Spirit be couered by the corruption that is within thy ſoule, yet theſe ſparkles are not wholly put out.

The ſparkles of faith though they be ſmothered, they are not wholly put out, nor are idle.

And to let you ſee that they are not extinguiſhed, though they breake not forth in the outward effects, that the world may know thee to be a faithfull man as heretofore; yet theſe ſparkles are not idle, & thou ſhalt find them not to be idle in thee. As for confirmation of my argument, that howſoeuer our bodies are let looſe to all diſſolution, after our effectuall calling within vs in our ſoules, that yet the ſparkles are not idle; ye ſee that though the fire be couered with the aſhes, yet it is a fire: there is no man will ſay, that the fire is put out, though it be couered. No more is faith put out of the ſoule, though it be ſo couered that it neither giue heate nor light outwardly.

An example of this we haue clearely in the Prophet *Dauid*, after his lamentation in that Pſalme of Repentance, Pſal. 51. 11. he prayeth to God in theſe words, *Caſt me not away from thy preſence.* And what addeth he? *And take not thy holy Spirit from me.* Had he not loſt the Spirit by his adultery and murther? No: for he would not haue ſaid then, *Take it not from me:* but, *Reſtore it to me.*

It is true that he vſeth the like in the verſe following, *Reſtore me to the ioy of thy ſaluation.* Not that he wanted the Spirit wholly, but that the Spirit lacked force in him, and needed ſtrengthening and fortification: it would be ſtirred vp, that the flame of it might appeare. Therefore I ſay, in

that *Dauid* ſpeaketh ſo plainly after his adulterie and murther, *Take not thy Spirit from me*, it is a certaine argument, that the faithfull haue neuer the Spirit of God alwaies taken from them in their greateſt diſſolutions. The ſecond point is this: How proue I that theſe ſparkles are not idle, though the outward effects be interrupted? As *Dauid* felt this in his conſcience, ſo euery one of you may feele it in your owne conſciences.

The Spirit of God in mans heart cannot be idle; but theſe ſparkles during the time that the bodie is let looſe to all diſſolutions, theſe ſparkles are accuſing thy diſſolution, are finding fault with thy manners; theſe ſparkles ſuffer thee not to take the pleaſure of thy bodie without great bitterneſſe and continuall remorſe. And theſe ſparkles where they are, will make the ſoule wherein they dwell to vtter theſe ſpeeches at one time or other, once in the twenty-foure houres; *Alas, I am doing the euill which I would not do*, if I had power or ſtrength to reſiſt my affection: & if I might be maſter of my affections, I would not for all the world do the euill which I do. Againe, if I had power to do the good which I would do, I would not leaue it vndone for all the world.

So theſe ſparkles, though they haue not ſuch force and ſtrength preſently as to reſiſt the affection & abſtaine from doing euill deeds, yet perpetually in the heart they are finding fault with thy corruption, and ſuffer thee not to take thy pleaſure without paine, but laſt of all force thee to vtter theſe ſpeeches; *If I had ſtrength to reſiſt, I would not do the euill which I do.* Where theſe ſpeeches are, no queſtion they are the words of a ſoule which the Lord hath begun to ſanctifie: and being once ſanctified, in deſpite of the diuell and of the corruption that is in vs, this faith ſhall neuer periſh: but if the whole ſoule without contradiction, with a greedy appetite and pleaſure be carried to euill, and hath no ſorrow for it, that ſoule is in an ill eſtate; I can looke for nothing in ſuch a ſoule but death, except the Lord of his great mercie preuent it.

But

But where this remorſe and ſorrow, and ſuch ſpeeches are in the ſoule, that ſoule, in the time that God hath appointed, ſhall recouer ſtrength. The Lord ſhall neuer ſuffer thoſe ſparkes to be wholly taken away; but in his owne time he ſhall fortifie them, and make them to breake out before the world in good works. The Lord in his owne time will ſanctifie them, he will ſcatter the aſhes of corruption, ſtirre vp the ſparkles, and make them to breake out into a better life then euer they did before; as ye may cleerely ſee that *Dauids* repentance hath done more good to the God, then if he had neuer fallen. Thus farre concerning the effects.

Similitudes, ſhewing that the ſparkles of faith, though they be couered, are not extinguiſhed.

Though the effects of repentance be interrupted, yet thoſe ſparkles are not extinguiſhed. For there is no man will thinke that the fire which is couered with aſhes, is extinguiſhed; but being ſtirred vp in the morning, it will burne as cleerely as it did the night before. There is no man will think the trees that now in the time of Winter want leaues, fruite, and externall beauty, to be dead. There is no man will thinke the Sunne to be out of the firmament, though it be ouerſhadowed with a clowde of darkeneſſe and miſt. There is great difference betweene a ſleeping diſeaſe, and death: for men are not dead though they be ſleeping; and yet there is nothing liker vnto death then ſleepe. As there is great difference betwixt a drunken man, and a dead man; ſo there is great oddes betwixt the faith that lieth hid for a while and vttereth not it ſelfe, and the light that is vtterly put out.

When we breake not forth into outward deedes, God forbid that we ſhould thinke that theſe ſparkles are whollie extinguiſhed. Indeede the ſoule which is viſited after foule and haynous backſlidings from his calling, and againſt his knowledge, before this ſoule recouer the former beauty, it is in a ſtrange danger. For if the Lord ſuffer thy corruption to get looſe, in ſuch ſort that it carry thee as it will, and by all meanes poſſible maketh thee to labour to put out the ſparkles of regeneration; when the Lord beginnes to

challenge thee, or to make thee rẽder an account of this life paſt, the ſoule of that man when it is challenged, is in great danger.

So that no queſtion, when the Lord beginnes to lay to your charge your diſſolute life, the contempt and abuſe of your calling, aſſuredly your ſoules are ſo neere to the brinke of deſperation that there can be nothing neerer. For wilt thou looke to God? Thou wilt ſee nothing but his anger kindled as a fire againſt thee. Wilt thou looke to thy ſelfe? Thou wilt ſee nothing but ſin prouoking his anger: thou wilt ſee the contempt and abuſe of thy calling enlarging his anger; thou wilt ſee nothing but matter of deſpaire.

A ſure retreat, to repoſe on in higheſt tentations.

And what is the beſt pillar and ſureſt retreat, whereupon ſuch a ſoule that is ſo neere to the brinke of deſperation, may repoſe? I will ſhew you the helpe whereupon. When thou art aſſaulted by all the greateſt tentations thou canſt imagine, when there is nothing before thee but death; when thou ſeeſt the diuell accuſing thee, thine owne conſcience bearing him witnes againſt thee, thy life accuſing thee, and the abuſe of thy calling accuſing thee: whither ſhalt thou go? Looke backe againe to thy forepaſt experience, caſt ouer thy memorie, and remember if God at any time, and in any meaſure, hath loued thee; if euer thou haſt felt the loue and fauour of God in thy heart and conſcience. Remember if euer the Lord hath ſo diſpoſed thy heart, that as he loued thee thou louedſt him, and hadſt a deſire to obtaine him. Remember if euer the Lord hath ſo diſpoſed thy heart, that as he loued thee, thou louedſt him, & hadſt a deſire to obtaine him. Remember this, and repoſe thine aſſurance on this, that as he loued thee once he will loue thee euer, and will aſſuredly reſtore thee to that loue before thou departeſt this life. The heart that felt once this loue of God, ſhall feele it againe: and looke what gift or grace, or what taſte of the power of the world to come that euer the Lord gaue to his creatures in this life, to that ſame degree of mercy he ſhall reſtore his creature before it depart this life.

So

So the ſoule that is toſſed with high aſſaults and great dangers, where preſent things will not helpe, it is neceſſary that it haue recourſe vnto things paſt, and keepe in memory the fore-paſt experience of mercy, which the Lord hath freely ſhewed towards that ſoule. This ſame memory ſhall be ſo pleaſant to the ſoule, that it ſhall ſtay it preſently from deſperation, and vphold it vnto the time the Lord pacifie that heart, and giue comfort to that ſoule: which being done, that ſoule ſhall ſee, that howſoeuer God was angry, he was angry onely for a while.

I ſpeake theſe things, not that I thinke that euery one of you hath taſted of them; & yet in ſome meaſure the ſeruants of God muſt taſte of them: and ye that haue not taſted of them, may taſte of them before ye die. And therefore whether ye haue taſted or not taſted of them, it cannot be but profitable for you to locke vp this leſſon in your hearts, and remember it faithfully, that if the Lord at any time ſtrike at your hearts, ye may remember and ſay with your ſelues, I learned a leſſon: To looke backe vnto my forepaſt experience, and thereon to repoſe. A leſſon.

And though ye be not touched preſently your ſelues, yet when ye viſite them that are troubled in conſcience, let theſe things be propoſed to them as comforts, & vſe them as medicines moſt meete to apply to the griefe of the inward conſcience, and ſo ye ſhal reape fruite of this doctrine, and poſſeſſe your ſoules in a good eſtate. Thus farre for the firſt point, wherein euery one of you ought to try and examine your owne conſciences.

The ſecond point is this; Try whether ye haue loue towards your neighbour or not. For as we are coupled with God by faith, ſo by the band of loue we are coupled with our neighbour: For loue is the chiefe and principall branch that ſprings from the roote of faith. Loue is that celeſtiall glew that conioyneth all the faithfull members in the vnity of a myſticall body. And ſeeing that religion was inſtituted of God, to ſerue as a path-way to conuey vs to our chiefe felicity: & happy we cannot be except we be Of loue, which is the ſecõd point of our triall.

like vnto our God; like vnto him we cannot be, except we haue loue. (For, as it is 1. *Iohn* 4. 8. *God is loue.*) So seeing God is loue it selfe, whosoeuer will resemble him, must be endued with the oyle of loue. This onely one argument testifieth to vs, that this loue is a principall head, whereunto all things that are commanded in religion ought to be referred.

To spend long time in the praise of loue, I hold it not necessary, seeing the holy Scripture resounds in blasing the commendations of it: but that we speake not of any thing ambiguous, I will let you see how this word is considered & taken in the Scriptures. Loue is considered either as a spring or fountaine, from whence the rest proceedes, that, is for the loue whereby we loue God. And as loue cometh first from God, and is poured by his holy Spirit into our hearts: so it first redounds vpward, and strikes backe vpon himselfe: for the loue of God must euer goe before the loue of the creature.

How the word loue is taken in the Scripture.

Next, we take this word for that loue whereby we loue Gods creatures our neighbours, & especially them that are of the family of faith. And thirdly, it is taken for the deedes of the second Table, which flow from this loue.

Now when I speake of loue, I speake of it as in the second signification; to wit, as it is taken for the loue of our neighbour. And taking it so, I call loue *The gift of God*, poured into the hearts of men and women: by the which gift we first loue God in Christ our Sauiour; and next in God, and for Gods cause, we loue all his creatures, but chiefly our brethren that are of the family of faith, the children of one cõmon Father with vs. We will examine this definition; I say, first the loue of God as it cometh from God, it returneth to God; as it comes down from him, so it strikes vpward to him againe. And is it not good reason? And why? Let thy heart fixe thy loue as long as thou wilt vpon the creatures, thou shalt neuer be satiate, nor thy affections shall neuer be content, except thou lay hold on God: but if once thou loue God in thy heart, and cast thy affections vpon him, & once

The definition of loue.

Of our loue toward God.

take

takeſt hold on him, the longer thou loueſt him, the greater ſafetie and contentment ſhalt thou haue; thou ſhalt not thirſt for any other. For as to the creatures there is neuer a creature that God hath created but it is ſtamped with his owne ſtampe, and euery creature beareth his Image: and looking to the Image of God in the creature, ſhould it not draw thee to him, that thou fixe not thy heart vpon the creature? For his owne Image in his creature, ſhould leade thee to himſelfe. And therefore the more that thou knoweſt the creatures, and the greater varietie of knowledge that thou haſt of them, the more ſhould euery particular knowledge of them draw thee to God: and the more ſhouldeſt thou wonder at thy God, and know thy dutie towards him. And ſeeing that delight floweth from knowledge, and euery knowledge hath his owne delight; as the varietie of knowledge that ariſeth from the creature ſhould make the mind to mount vp to the knowledge of God: ſo the varietie of delights that ariſe vpon the diuerſitie of this knowledge, ſhould moue the heart vpward to the loue of God: and the heart getting hold of God, and being ſeiſed with the loue of God, and the mind being occupied with the true knowledge of God; ſo ſoone as heart and mind is full of God, the heart is quiet and the mind is ſatisfied. So that the more this knowledge groweth in the mind, the greater contentment thou haſt; and the more the loue of God groweth in thy heart, the greater ioy and reioycing haſt thou in thy ſoule. And why? In God ye haue not onely all the creatures, but ye haue himſelfe beſide the creatures: and therefore in God ye haue all the knowledge and delight that can ariſe of the creatures; and beſides the creatures ye haue God himſelfe, who is the Creator. And ſo I ſay, the minde of man can neuer quiet it ſelfe in the knowledge, nor the heart can neuer ſettle it ſelfe in the loue of naked creatures; in reſpect they are flowing and vanitie, as *Salomon* calleth them: But in the infinite God rightly knowne, and earneſtly loued, the mind ſhall finde a full reſt, and the heart ſhall haue a perfect ioy. For our affection is ſo inſatiable that no finite thing will

ſatisfie

ſatisfie it; nor there can be no ſolide ſetling vpon the thing that is tranſitorie. So the loue ought to mount vpward, firſt to God, in whoſe face the heart ſhall find full and perfect ioy.

Of loue towards our neighbour.

The ſecond argument that I vſe is this; Seeing there is onely one precept left by our Maſter in recommendation to be obſerued by vs, namely, That euery one of vs ſhould loue another: therefore our wiſe Maſter vnderſtanding well, that where loue was there needed no more lawes, that the life of man by loue onely behooued to be moſt happie, left onely the ſame in chiefe recommendation, and taketh vp the whole Law and Goſpell in one word, *Loue*. And if the heart of man were endued with loue, his life might be moſt happy and bleſſed: for there is nothing maketh this life happie, but the reſemblance and likelihood that we haue with God. The neerer we draw to God, the more bleſſed is our life; for there cannot be ſo happie a life as the life of God. In the firſt Epiſt. of *Iohn*, 4. 8. *God is loue*: therefore the more we are in loue, the more neere we are to that happie life: for we are in God, and partakers of the life of God. When I ſpeake this, ye muſt not thinke that loue in God and loue in vs is one thing: for loue is but a qualitie in vs, and it is not a qualitie in God. There is nothing in God but that which is God; ſo loue in God is his owne eſſence: therefore the more that ye grow in loue, the neerer ye draw to God, and to that happie and bleſſed life. For there is nothing more profitable, more agreeable & conuenient vnto nature then to loue, and aboue all things to loue God. And therefore it is that God and his Angels are moſt happie and bleſſed, becauſe they loue all things, and deſire euer to do good. On the other ſide, there is nothing more vnhappie, nothing more noyſome, more hurtful & that eateth vp nature more, then to burne with enuie and hatred: and therefore it is that the diuels are moſt miſerable, who torment themſelues with continuall malice and hatred, burning with a vehement appetite to be noyſome vnto all creatures. So as the life of the diuel is moſt vnhappie, becauſe he is full of enuie

and

and malice; ſo our life will be moſt happie, if we be full of loue. I will no further ſpeake of loue: Onely if ye haue loue, marke the effects of it ſet downe, 1. *Cor.* 13.4.5.6.7. verſes, which effects if ye haue not in ſome meaſure, ye haue not true loue.

Conclusion, with an exhortation.

I end here. Ye ſee in what points euery one of you ought to be prepared: Ye muſt be endued with this loue, and ye muſt be endued with faith; and if ye haue theſe in any ſmall meaſure, go boldly to the hearing of the word, and to the receiuing of the Sacraments. This is the preparation that we allow of. I grant the Papiſts haue a preparation far differing from this, and therefore they can haue no warrant from the word of God. Laſt of all, ſeeing that we are commanded to trie our ſelues, he that lacketh knowledge cannot trie himſelfe, a mad man cannot trie himſelfe, a child cannot trie himſelfe; therefore they ought not to come to the Lords Table. All theſe things being conſidered aright, he that hath faith and loue in any kind of meaſure, let him come to the Table of the Lord. And all theſe things ſerue as well for the hearing of the word fruitfully, as for the receiuing of the Sacrament, Therefore the Lord of his mercy illuminate your minds, and worke ſome meaſure of faith & loue in your hearts, that ye may be partakers of that heauenly life, offered in the word and Sacraments; that ye may begin your heauen here, and obtaine the full fruition of the life to come: and that in the righteous merits of Chriſt Ieſus. To whom with the Father, and the holy Ghoſt, be all honour, praiſe and glorie, both now and for euer, *Amen.*

THE

THE THIRD SERMON, VPON THE SACRAMENTS IN GENERALL.

1. COR. 11. 23.

For I haue receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke Bread, &c.

THere is nothing in this world, nor out of the world, more to be wished of euery one of you, more to be craued and sought of euery one of you, then to be conioyned with Christ Iesus, then once to be made one with the God of glorie, Christ Iesus. This heauenly and celestiall coniunction is purchased & brought about by two speciall meanes; It is brought about by meanes of the word and preaching of the Gospell: and it is brought about by the meanes of the Sacraments, and ministration thereof. The word leadeth vs to Christ by the eare; the Sacraments leade vs to Christ by the eye: two senses of all the rest which God hath chosen as most meete for this purpose, to instruct vs and bring vs vnto Christ. For that doctrine must be most effectuall and mouing, that wakeneth and stirreth vp most the outward senses: that doctrine that wakeneth not onely the eare but the eye, the taste, the feeling, and all the rest of the outward senses, must moue the heart most, must be most effectuall and piercing in the soule. But so it is that this doctrine of the Sacraments moueth, stirreth vp and wakeneth most the outward senses; therefore it must be (if we come well prepared vnto it) most effectuall to stir vp the inward senses of the dull heart. But

there

there is a thing that ye muſt euer remember; there is no doctrine, neither of the ſimple word, nor yet of the Sacraments, if Chriſt abſtract his holy Spirit that is able to moue: therefore when euer ye come to heare the doctrine, whether it be of the Sacraments or of the ſimple word, craue of God that he would be preſent by his holy Spirit, or otherwiſe all the doctrine in the earth will not auaile you. Alwayes this doctrine of the Sacraments ſtirres vp and wakens moſt the outward ſenſes, & there is no queſtion therefore but it is an effectuall and potent inſtrument, to waken, prepare and ſtirre vp our hearts.

The diuerſe taking of the word Sacrament.

Then to let you ſee what the word Sacrament meaneth, and to remoue the ambiguity of it, it is certaine and out of all queſtion, that the Latine Diuines, who were moſt ancient, did interpret the Greeke word μυςήριον, by the word Sacrament; and they vſed the Greeke word, not onely to ſignifie the whole action of the Supper of the Lord, and the whole action of Baptiſme: but they vſed the word Myſtery, to ſignifie whatſoeuer is darke and hid in it ſelfe, and not frequented in the cõmon vſe of men: as after this manner the Apoſtle calleth the vocation of the Gentiles a myſtery. This coniunction which is begun here betwixt vs & Chriſt, is called a myſtery; & the Latine Interpreters call it a Sacrament: & to be ſhort, ye wil not find in ỹ book of God a word more frequent then the word Myſtery. But as for the word Sacrament, wherby they interprete the Greeke word, we find not this word by the ſame Diuines to be taken ſo largely: neither is it taken ſo largely in any part of the book of God. Alwaies the word Sacrament is very ambiguous in it ſelfe, and there ariſe about the ambiguity of this word many controuerſies, which are not yet ceaſſed, nor will not ceaſſe while the world laſteth: whereas if they had kept the Apoſtles words, and called them as the Apoſtle calleth them, Signes and Seales; all this digladiation, ſtrife and contention, appearingly had not fallen out: but where men will be wiſer then God, and giue names to things without warrant from God, vpon the wit of man which is but meere folly, all this ſtirre falleth out. Well then, to come vnto the purpoſe; The an-

Epheſ. 3. 9.
Epheſ. 5. 32.

cient Diuines tooke the word Sacrament, as we may perceiue, in a fourefold manner. Sometime they tooke it for the whole action, that is, the whole miniſtery of the Elements: ſometime they tooke it not for the whole action, but for the outward things that are vſed in the action of Baptiſme and of the Supper; as they tooke it for the water and ſprinkling of it, for the Bread and Wine, breaking, diſtributing, and eating thereof. Thirdly againe they tooke it not for the whole outward things that are vſed in the action, but onely for the materiall and earthly things, the Elements: as for Bread and Wine in the Supper, and water in Baptiſme. And after this ſort, ſaith *Auguſtine*, the wicked eate the body of our Lord, concerning the Sacrament onely, that is, concerning the Elements only. Laſt of all, they tooke it not only for the Elements, but for the things ſignified by the Elements. And after this manner *Irenæus* ſaith, that a Sacrament ſtandeth of two things: the one earthly, the other heauenly. The ancient Diuines then taking the word after theſe ſorts, no queſtion, all theſe wayes they tooke it rightly.

But leauing the ambiguity of the word, I take the word Sacrament, as it is taken and vſed this day in the Church of God, for a holy Signe & Seale that is annexed to ỹ preached word of God, to ſeale vp & confirme the truth contained in the ſame word: ſo that I call not the ſeale ſeparated from the word, a Sacrament. For as there can not be a ſeale but that which is the ſeale of an euidence, and if the ſeale be ſeparated from the euidence, it is not a ſeale, but looke what it is by nature, it is no more: So there cannot be a Sacrament, except it be annexed to the euidence of the word; but looke what the Sacrament was by nature, it is no more. Was it a common peece of bread? It remaines common bread, except it be ioyned to the euidence of the word. Therefore the word onely cannot be a Sacrament, nor the element only, cannot be a Sacrament; but the word and element coniunctly, muſt make a Sacrament. And ſo *Auguſtine* ſaid well, Let the word come to the element, and ſo ye ſhall haue a Sacrament. So then the word muſt come to the element: that

that is, the word preached distinctly, and all the parts of it opened vp, must goe before the hanging to of the Sacrament; and the Sacrament as a seale must follow, and so be receiued accordingly.

Then I call a Sacrament, the word and seale coniunctly, the one hung to the other. It is without all controuersie, and there is no doubt in it, that all Sacraments are signes: Now if a Sacrament be a signe, as the signe is in a relation in that *Category*, (for so we must speake it:) so the Sacrament must be placed in that same *Categorie* of relation. Now euery relation againe must stand, of force, betwixt two things; for one thing cannot be the correlatiue of it selfe: but in a lawfull relation, of force there must be two things, which two haue euer a mutuall respect the one to the other: therefore in euery Sacrament that hath a relation, there must be two things which two haue euer a mutuall respect the one to the other.

Take away one of these two things from the Sacrament, ye lose the relation; and losing the relation, ye lose the Sacrament. Confound any of these two with the other, make either a confusion or permixtion of them, ye lose the relation: and losing the relation, ye lose the Sacrament. Turne ouer the one into the other, so that the substance of the one starts vp, and vanisheth in the other; ye lose the relation, and so ye lose the Sacrament. Then as in euery Sacrament there is a relation; so to keepe the relation, ye must euer keepe two things seuerally in the Sacrament.

Now for the better vnderstanding and consideration of these two diuerse things which are relatiue to others, we shall keepe this order by Gods grace. First I will let you see what is meant by a signe in the Sacrament. Next I will let you vnderstand what is meant by the thing signified. Thirdly, how they two are coupled, by what power and vertue they are conioyned; and from whence this power and vertue floweth. Fourthly, and last of all, I will let you vnderstand whether one and the selfesame instrument giueth the signe and the thing signified, or not; whether they be giuen in

The heads to be intreated of in this Sermon.

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in one action or two; whether they be offred to one instrument or two; or if they be giuen after one manner or two, to both the instruments. Marke these diuersities; the diuerse manner of the receiuing, the diuersitie of the instruments, & the diuersitie of the giuers: and ye shall find little difficultie in the Sacrament.

1. The signes in the Sacramẽt.

Now to begin at the signes, seeing all Sacraments are signes, what call we the signes in the Sacrament? I call the signes in the Sacrament whatsoeuer I perceiue and take vp by my outward senses by mine eye especially. Now ye see in this Sacrament, there are two sorts of things subiect to the outward senses, and to the eye especially: ye see the Elements of Bread and Wine are subiect to mine eye; therefore they must be signes. Ye see againe, that the rites and ceremonies, whereby these Elements are distributed, broken, & giuen, are subiect to mine eye also. Then I must make two sorts of signes; one sort of the Bread and Wine, and we call them elementall: another sort of the rites and ceremonies, whereby these are distributed, broken, and giuen; and we call them ceremoniall. Be not deceiued with the word Ceremonie; thinke not that I call the breaking of ỹ Bread, the eating of the Bread, and drinking of the Wine, Ceremonies: thinke not that they are vaine, as yee vse that word Ceremonie for a vaine thing, which hath no grace nor profite following after it. No, although I call them Ceremonies, there is neuer a Ceremonie which Christ instituted in this Supper, but it is as essentiall as the Bread and Wine are, and ye cannot leaue one iotte of them, except ye peruert the whole institution: for what euer Christ commanded to be done, what euer he spake or did in that whole action, it is essential and must be done; & ye cannot leaue one iot thereof, but ye will peruert the whole action.

Why they are called signes.

The reason wherefore I call them signes is this: I call them not signes by that reason that men commonly call them signes, because they signifie onely; as the Bread signifies the bodie of Christ, & the Wine signifies the bloud of Christ: I call them not signes because they represent onely; but I call them

them ſignes, becauſe they haue the body & bloud of Chriſt conioyned with them. Yea ſo truly is the bodie of Chriſt conioyned with that Bread, and the bloud of Chriſt conioyned with that Wine, that as ſoone as thou receiueſt that Bread in thy mouth (if thou be a faithfull man or woman) ſo ſoone receiueſt thou the bodie of Chriſt in thy ſoule, and that by faith: and as ſoone as thou receiueſt that Wine in thy mouth, ſo ſoone thou receiueſt the bloud of Chriſt in thy ſoule, and that by faith: In reſpect of this exhibition chiefely, that they are inſtruments to deliuer and exhibite the things that they ſignifie, and not in reſpect onely of their repreſentation, are they called ſignes. For if they did nothing but repreſent or ſignifie a thing abſent, then any picture or dead Image ſhould be a Sacrament, for there is no picture, as the picture of the King, but at the ſight of the picture the King will come in your minde, and it will ſignifie vnto you that that is the Kings picture. So if the ſigne of the Sacrament did no further, all pictures ſhould be Sacraments: but in reſpect that the Sacrament exhibites and deliuers the thing that it ſignifieth, to the ſoule and heart, ſo ſoone as the ſigne is deliuered to the mouth, for this cauſe eſpecially it is called a ſigne. There is no picture of the King that will deliuer the King vnto you; there is no other image that will exhibite the thing whereof it is the image: therefore there is no image can be a Sacrament. Then in reſpect the Lord hath appointed the Sacraments as hands to deliuer and exhibite the thing ſignified, for this deliuery and exhibition chiefly they are called ſignes. As the word of the Goſpell is a mightie and potent inſtrument to our euerlaſting ſaluation: ſo the Sacrament is a potent inſtrument appointed by God to deliuer vs to Chriſt Ieſus, to our euerlaſting ſaluation. For this ſpirituall meate is dreſſed and giuen vp to vs in ſpirituall diſhes: that is, in the miniſterie of the word, and in the miniſterie of the Sacraments. And ſuppoſe this miniſterie be externall, yet the Lord is ſaid to deliuer ſpirituall and heauenly things by theſe external things. Why? Becauſe he hath appointed them as inſtruments

whereby he will deliuer his owne Sonne vnto vs. For this is certaine, that none hath power to deliuer Christ Iesus vnto vs, except God and his holy Spirit: and therefore to speake properly, there is none can deliuer Christ but God by his owne Spirit: he is deliuered by the ministerie of the holy Spirit; it is the holy Spirit that seales him vp in our hearts, & confirmes vs more and more in him: as the Apostle giueth him this stile, 2. Cor. 1. 22.

To speake properly, there is none hath power to deliuer Christ but God the Father or himselfe. There is none hath power to deliuer the Mediator but his owne Spirit: yet it hath pleased God to vse some instruments and meanes, whereby he will deliuer Christ Iesus vnto vs. The meanes are these; the ministerie of the word, and the ministerie of the Sacraments; and in respect he vseth these as meanes to deliuer Christ, they are said to deliuer him. But here ye haue to distinguish betweene the principall efficient deliuerer, & the instrumentall efficient, which is the word & Sacramẽts: keeping this distinction, both these are true; God by his word, & God by his Spirit, deliuereth Christ Iesus vnto you. Then I say, I call thẽ signes, becauſe God hath made thẽ potent instruments to deliuer ẏ same thing which they signifie.

2. What is the thing signified in the Sacrament.

Now I go to the thing signified, and I call the thing signified by the signes in the Sacrament, that which *Irenæus* that old Writer calleth the heauenly and spirituall thing: to wit, whole Christ with his whole gifts, benefites and graces, applied and giuen to my soule. Then I call not the thing signified by the signes of Bread and Wine, the benefits of Christ, the graces of Christ, or the vertue that floweth out of Christ onely: but I call the thing signified together with the benefits and vertues flowing from him, the very substance of Christ himselfe, from which this vertue doth flow. The substance with the vertues, gifts and graces that flow from the substance, is the thing signified here. As for the vertue and graces that flow from Christ, it is not possible that thou canst be partaker of the vertue that floweth from his substance, except thou be first partaker of the substance it selfe.

For

For how is it possible that I can be partaker of the iuyce that floweth out of any substance, except I be partaker of the substance it selfe first?

Is it possible that my stomach can be refreshed with that meate, the substance whereof neuer came into my mouth? Is it possible my drought can be slackned with that drinke, that neuer passed downe my throat? Is it possible that I can sucke any vertue out of any thing, except I get the substance first? So it is impossible that I can get the iuyce and vertue that floweth out of Christ, except I get the substance, that is, himselfe first. So I call not the thing signified, the grace and vertue that floweth from Christ onely; nor Christ himselfe and his substance, without his vertue and graces onely; but ioyntly the substance with the graces, whole Christ, God and man, without separation of his natures, without distinguishing of his substance from his graces.

I call the thing signified by the signes in the Sacrament: for why? if no more be signified by the Bread but the flesh and bodie of Christ onely, and no more be signified by the Wine but the bloud of Christ onely, thou canst not say, that the body of Christ is Christ; it is but a part of Christ: thou canst not say, that the blood of Christ is whole Christ; it is but a part of him: and a peece of thy Sauiour saued thee not; a part of thy Sauiour wrought not the worke of thy saluation: and so suppose thou get a peece of him in the Sacrament, that part will do thee no good.

To the end therefore that this Sacrament may nourish thee to life euerlasting, thou must get in it thy whole Sauiour, whole Christ God and man, with his whole graces and benefites, without separation of his substance from his graces, or of the one nature from the other. And how get I him? Not by my mouth. It is a vaine thing to thinke that we will get God by our mouth: but we get him by faith. As he is a Spirit, so I eate him by faith and beliefe in my soule, not by the teeth of my mouth: that is a vaine thing. Be it that thou mightest eate the flesh of Christ with thy teeth, this were a cruell manner of doing; yet thou maist not eate the

God-head with thy teeth: this is a groſſe faſhion of ſpeaking. Then if euer ye get good of the Sacrament, ye muſt get whole Chriſt; and there is not any inſtrument whereby to lay hold on him but by faith onely: therefore come with a faithfull heart.

O, but ye will aske me (and by appearance, the definition laid downe of the thing ſignified giueth a ground to it)

Queſtion. If the fleſh of Chriſt and the bloud of Chriſt be a part of the thing ſignified, how can I call his fleſh a ſpirituall thing, and Chriſt in reſpect of his fleſh, a heauenly thing? Ye will not ſay that the ſubſtance of Chriſts fleſh is ſpirituall, or that the ſubſtance of his bloud is ſpirituall; wherefore then call ye it an heauenly and ſpirituall thing? I will tell you.

Anſwer. The fleſh of Chriſt is called a ſpirituall thing, and Chriſt is called ſpirituall in reſpect of his fleſh: not that his fleſh is become a Spirit; or that the ſubſtance of his fleſh is become ſpirituall. No it remaineth true fleſh, and the ſubſtance of it is one, as it was in the wombe of the Virgin. His fleſh is not called ſpiritual in reſpect it is glorified in the heauens at the right hand of the Father; be not deceiued with that: for ſuppoſe it be glorified, yet it remaineth true fleſh, that ſame very fleſh which he tooke out of the wombe of the bleſſed Virgine. Neither is it ſpirituall, becauſe thou ſeeſt it not in the Supper; if thou wert where it is thou mighteſt ſee it: but it is called ſpirituall in reſpect of the ſpirituall ends whereunto it ſerueth to my body and ſoule, becauſe the fleſh and bloud of Chriſt ſerueth to nouriſh me, not to a temporall but to a ſpirituall and heauenly life. Now in reſpect this fleſh is a ſpirituall foode ſeruing me to a ſpirituall life, for this cauſe it is called a ſpirituall thing: if it nouriſh me as the fleſh of beaſts doth, but to a temporall life, it ſhoud be called but a temporall thing: but in reſpect it nouriſheth my ſoule, not to an earthly and temporall life, but to an heauenly, celeſtiall, and ſpirituall end; in reſpect of this end, the fleſh of Chriſt, and Chriſt in reſpect of his fleſh, is called the ſpirituall thing in the Sacrament. It is called alſo the ſpirituall thing in the Sacrament, in reſpect of the ſpirituall inſtrument,

ſtrument whereby it is receiued. The inſtrument whereby the fleſh of Chriſt is receiued, is not a corporall inſtrument; is not the teeth and mouth of the bodie, but it is ſpirituall, it is the mouth of the ſoule which is faith: and in reſpect the inſtrument is ſpirituall, therefore Chriſt who is receiued, is alſo called ſpirituall. In reſpect alſo that the manner of receiuing is heauenly, ſpirituall, and an internall manner; not a naturall, nor externall manner: in reſpect that the fleſh of Chriſt which is giuen in the Sacrament, is receiued by a ſpirituall and ſecret manner, which is not ſeene to the eyes of men; In all theſe reſpects I call Chriſt Ieſus the heauenly and ſpirituall thing, which is ſignified by the ſignes in the Sacrament.

Now I ſay in the end, the thing ſignified muſt be applied to vs. What auaileth it me to ſee my medicine in a box, ſtanding in an Apothecaries ſhop? what can it worke toward me, if it be not applied? What auaileth it me to ſee my ſaluation afarre of, if it be not applied to me? Therfore it is not enough for vs to ſee Chriſt, but he muſt be giuen vs, or elſe he cannot worke health and ſaluation in vs. And as this ſaluation is giuen vs, we muſt haue a mouth to take it. What auaileth it me to ſee meate before me, except I haue a mouth to take it? So the thing ſignified in the Sacrament, muſt be giuen vs by God, by the three perſons of the Trinity one God, by Chriſt Ieſus, who muſt giue himſelfe: and as he giues himſelfe, ſo we muſt haue a mouth to take him. Suppoſe he preſent and offer himſelfe, yet he can profite and auaile none but them who haue a mouth to receiue him. Then ye ſee what I call the thing ſignified: whole Chriſt, applyed to vs, and receiued by vs: whole Chriſt, God and man, without ſeparation of his natures, without diſtinguiſhing of his ſubſtance from his graces, *all applyed to vs.* Then I ſay ſeeing we come to the Sacrament to be fed by his fleſh, and refreſhed by his bloud, to be fed to an heauenly and ſpirituall life: and ſeeing there is no profite to be had at this Table without ſome kinde of preparation; therefore let no man preaſe to come to this Table, except in ſome mea-

The thing ſignified muſt be applyed.

ſure he be prepared.

Some will be prepared in a greater meaſure then others; alwayes let no man preſume to go to it, except in ſome meaſure his heart be ſanctified: therefore my exhortation concerning the way, whereby euery one of you ought to prepare your ſelues that ye may fit you the better to this Table, is this; There is not one of you that cometh to the Table of the Lord, that may bring before the Lord his integrity, iuſtice, and vprightnes: but whoſoeuer goeth to the Table of the Lord, he ought to go with the acknowledging and confeſſion of his miſery: he ought to go with a ſorrowfull heart, for the ſinnes wherein he hath offended God; he ought to go with a hatred of thoſe ſinnes. Not to proteſt that he is holy, iuſt and vpright: but to proteſt, and confeſſe, that he is miſerable, and of all creatures the moſt miſerable: and therefore he goeth to that Table, to get ſupport for his miſery, to obtaine mercy at the throne of Grace: to get remiſſion and forgiueneſſe of ſinnes; to get the gift of repentance, that more and more he may ſtudy to liue vprightly, holily and ſoberly in all time to come. Therefore except ye hauee ntred into this courſe, and haue a purpoſe to continue in this courſe, to amend your life paſt, to repent you of your ſinnes, and by the grace of God to liue more vprightly and ſoberly then ye haue done; for Gods cauſe go not to the Table. For where there is not a purpoſe to do well and to repent, of neceſſity there muſt be a purpoſe to do il: and whoſouer cometh to that Table with a purpoſe to do ill, and without a purpoſe to repent, he cometh to mock Chriſt, to ſcorne him to his face, and to eate his owne preſent condemnation. So let no man come to that Table, that hath not in his heart a purpoſe to do better, that hath not a heart to ſorrow for his ſinnes paſt, and thinketh not his former folly and madneſſe ouer-great: Let no man come to that Table without this, vnder the paine of condemnation. But if ye haue in your heart a purpoſe to do better, ſuppoſe your former life hath bene diſſolute and looſe; yet if ye be touched in your hearts with any feeling or remorſe

of

of your life past, go not from the Table, but come with a prostation of your misery and wretchednesse, and come with a heart to get grace. If with a dissolute life (I meane not of open slanders) thou haue also a purpose not to amend, but to do worse, for Gods sake abstaine.

Thus far of the thing signified. Vnto this generall consideration, there remaineth these things yet to be made plaine vnto you: First how the signes and the thing signified are coupled together, and how they are conioyned. Next it resteth to be told you, how the signe is deliuered, and how the thing signified is deliuered, and how both are receiued as they are deliuered. This being done, I shall speake briefly of the other part of the Sacrament, which is the word. And last of all, I shall let you see what sort of faults they are that peruert the Sacrament, and make it of no effect. And if time shall serue, I shall enter in particular to this Sacrament which we haue in hand.

How the signe & the thing signified, are ioyned together.

Then to come backe againe; In the third place it is to be considered, how the signe and the thing signified, are coupled: For about this coniunction all the debate stands; all the strifes that we haue with them that vary from the straight truth, stand about the matter of this coniunction. Some will haue them conioyned one way, and some after another way; and men striue very bitterly about this matter, and continue so in strife, that through the bitternesse of contention they lose the truth: for when the heate of contention ariseth, and especially in disputation, they take no heed to the truth but to the victory. If they may be victorious, and it were but by a multitude of words, they regard not, suppose they lose the truth. Reade their works and bookes about this coniunction, & you wil craue rather conscience then knowledge: yea if they had the quarter of conscience, that they haue of knowledge, no question this controuersie might be easily taken vp: but men lacking conscience, and hauing knowledge, an euill conscience peruerts the knowledge, and drawes them to an euill end.

To tell you now how these two are conioyned, it will be

far easier for me, and better for you to vnderstand to tell you first how they are conioyned: for I shall make it very cleare vnto you, by letting you see how they are not conioyned: but it is not possible to make it so cleare by telling you the manner how they are conioyned. Ye may perceiue clearely by your eyes, that the signe and the thing signified are not locally conioyned: that is, they are not both in one place. Ye may perceiue also by your outward senses, that the bodie of Christ which is the thing signified, and the signes, are not conioyned corporally, their bodies touch not each other. You may perceiue also they are not visibly conioyned, they are not both subiect to the outward eye. So it is easie to let you see how they are not conioyned. For if the signe and the thing signified were visibly and corporally conioyned, what need were there for vs to haue a signe? Wherefore should the signe in the Sacrament serue vs? Is not the signe in the Sacrament appointed to leade me to Christ? is not the signe appointed to point out Christ vnto me? If I saw him present by mine owne eye, as I do the Bread, what need had I of the Bread? Therefore ye may see clearely, that there is no such thing as a corporall, naturall, or any such like physicall coniunction betweene the signe & the thing signified. So I say, it is easie to let you see how they are not conioyned.

Now let vs see how they are conioyned. We cannot craue here any other sort of coniunction then may stand & agree with the nature of the Sacrament: for nothing can be conioyned with another after any other sort then the nature of it will suffer; therefore there cannot be here any other sort of coniunction then the nature of the Sacrament will suffer. Now the nature of the Sacrament will suffer a Sacramentall coniunction. O but that is hard yet, ye are neuer the better for this; but I shall make it cleare by Gods grace. Ye know euery Sacrament is a mysterie; there is not a Sacrament but it containes a high and diuine mysterie. In respect then that a Sacrament is a mystery, it followeth, that a mysticall secret, and a spirituall coniunction

iunction agreeth well with the nature of the Sacrament.

As the coniunction betweene vs and Christ is full of mysterie, as the Apostle letteth you see, *Eph.* 5. 32. that it is a mysticall and spirituall coniunction: so no doubt the coniunction betweene the Sacrament and the thing signified in the Sacrament, must be of that same nature mysticall and spirituall. It is not possible to tell you by any ocular demonstration, how Christ and we are conioyned. But whosoeuer would vnderstand that coniunction, his mind must be enlightened with an heauenly eye; that as he hath an eye in his head to see corporall things: so he must haue in his mind and heart an heauenly eye to see this mysticall coniunction; a heauenly eye to take vp this secret coniunction that is betwixt the Sonne of God and vs in the Sacrament. So I need not to insist any longer hereupon: except ye haue this heauenly illumination, ye can neuer vnderstand neither your owne coniunction with Christ, nor yet the coniunction betweene the signe and the thing signified in the Sacrament.

But I keepe my ground. As the Sacrament is a mysterie; so the coniunction that is in the Sacrament, no doubt must be a mysticall, secret and spirituall coniunction. Besides this, I will let you see by a generall deduction, that in euery Sacrament are two things; which two haue a relation and mutuall respect the one to the other: so that a relatiue coniunction agreeth well with the nature of the Sacrament. Then wilt thou aske what kinde of coniunction it is? I answer, the coniunction that agreeth with nature: to wit, a relatiue and a respectiue coniunction; such a coniunction wherein the signe hath a continuall respect to the thing signified, and the thing signified to the signe.

Then would you know in a word the kind of coniunction that is betweene the signe and the thing signified? I call it a secret and a mysticall coniunction, that standeth in a mutual relation betweene the signe and the thing signified. There is another coniunction besides the coniunction that is betweene Christ and vs, that may make this coniunction betwixt the signe and the thing signified in the Sacrament

more

This coniunction is made cleare, by the coniunction betwixt the word and the thing signified thereby.

more cleare: and this is the coniunction which is betweene the word which you heare, and the thing signified by the same word. Marke what sort of coniunction is betweene the word which you heare, and the thing signified which cometh into your mind; the like coniunction is betweene the signe that you see, and the thing signified in the Sacrament. You may perceiue easily that there is a coniunction by the effect, although you cannot so well know the manner of coniunction. And why? You heare not the word so soone spoken by me, but incontinent the (thing which my words wherof I speake, signifie) cometh into your mind. If I speake of things past, of things to come, or of things that are neuer so far absent, I can no sooner speake to you of them in this language, but presently ℈ thing signified cometh into your mind; no doubt because there is a coniunction betweene the word and the thing signified. So euery one of you may easily perceiue that there is a coniunction betweene the word and the thing signified by the word. As for example: suppose *Paris* be far distant from vs; yet if I speake of *Paris*, the word is no sooner spoken, but the Citie will come into your mind. If I speake of the King, although he be farre distant from vs, the word is no sooner spoken but the thing signified will come into your mind. So this coming of the thing signified in the heart and mind, maketh it plaine vnto you, that there is a coniunction betweene the word and the thing signified by the word.

To tell you of this sort of coniunction it is not so easie, because the thing signified is not present vnto the eye, as the word is to the eare. If euery thing signified were as present vnto your eye as the word is to the eare, it were easie to see the coniunction: but now seeing the coniunction is mysticall, secret, and spirituall, therefore it is hard to make you vnderstand it. Euer obserue what coniunction is betweene the simple word & the thing signified by the word; the same kind of coniunction is betweene the Sacrament & the thing signified by the Sacrament: for the Sacrament is no other thing but a visible word. I call it a visible word,

why?

why? Becauſe it conueyeth the ſignification of it, by the eye to the mind; as this is an audible word, becauſe it conueyeth the ſignification of it by the eare to the mind.

In the Sacrament ſo often as ye looke on it, ye ſhall no ſooner ſee that Bread with your eye, but the body of Chriſt ſhall come into your mind; ye ſhall no ſooner ſee that Wine, but after the preaching and opening vp of the parts of the Sacrament, the bloud of Chriſt ſhall come into your mind.

Now this coniunction betweene the ſigne and the thing ſignified in the Sacrament, ſtandeth chiefly as ye may perceiue in two things. Firſt, in a relation betweene the ſigne & the thing ſignified; which ariſeth from a likeneſſe and proportion betwixt them two: for if there were no proportion and analogie betweene the ſigne and the thing ſignified by the ſigne, there could not be a Sacrament or a relation. So the firſt part of this coniunction ſtandeth in a relation, which ariſeth from a certaine ſimilitude and likeneſſe which the one hath with the other. And this likeneſſe may be eaſily perceiued: for looke how able the Bread is to nouriſh thy body to this life earthly and temporall; the fleſh of Chriſt ſignified by the Bread, is as able to nouriſh both bodie and ſoule to life euerlaſting. So ye may perceiue ſome kinde of proportion betweene the ſigne and the thing ſignified.

The ſecond point of the coniunction ſtandeth in a continual and mutuall concurring the one with the other; in ſuch ſort that the ſigne and the thing ſignified are offered both together, receiued together at one time, and in one action; the one outwardly, the other inwardly; if ſo be that thou haſt a mouth in thy ſoule, which is faith, to receiue it. Then the ſecond point of coniunction ſtandeth in a ioynt offering, & in a ioynt receiuing: and this I call a concurrence. Then would you know what manner of coniunction is betweene the ſigne and the thing ſignified? I ſay, it is a relatiue coniunction, a ſecret and a myſticall coniunction, which ſtandeth in a mutuall relation. There is no more to be obſerued

ſerued herein but this onely, that if ye conioyne theſe two, ye be carefull not to confound them: beware that ye turne not the one into the other, but keepe either of them in his owne integrity, without confuſion or permixtion of the one with the other; and ſo ye ſhall haue the lawfull coniunction that ſhould be in the Sacrament.

There is not a leſſon that can be learned out of this, at the leaſt that I can marke or gather, except onely the leſſon of the kindneſſe and goodneſſe of the euerliuing God, who hath inuented ſo many wonderfull ſorts of coniunction, and all to this purpoſe, that we might be conioyned to aduance this great and myſticall coniunction betwixt the God of glorie and vs: In the which coniunction, our weale, felicity and happineſſe in this life, and in the life to come, doth onely ſtand: That he is ſo carefull to conioyne himſelfe with his word and Sacraments, that we in his word and Sacraments might be conioyned with him.

If we were mooued with the care and loue of God expreſſed in theſe coniunctions, though it were neuer ſo little on our parts, aſſuredly we would neuer defraud our ſelues of the fruite of that happie coniunction, nor bring it in ſuch a loathing and diſdaine as we do at this day: for we by following and preferring of our pleaſures to Chriſt and his counſell, haue made the ſtomacks of our ſoules ſo foule and ill diſpoſed, that either they receiue him not at all, or if he be receiued, he is not able to tarrie. And why? Becauſe a foule ſtomacke is not able to keepe him: for incontinently we choke him ſo, either with the luſts of the fleſh or with the cares of this world, that he is compelled to depart. And if Chriſt be not both eaten and digeſted, he can do vs no good: & this digeſtion cannot be where there is not a greedie appetite to the receit of him; for if thou be not hungrie for him, he is not readie for thee. And I am aſſured, if all the men in the Countrie were examined by this rule, that there were none that receiue Chriſt but he that hath a ſtomacke and is hungry for him, I doubt that few ſhould be found to receiue him. I feare that we haue taken ſuch a loathing and

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disdaine of that heauenly foode, that there is not such a thing as any kind of hunger or appetite of it in our soules. And what is the cause of this? I will tell you: Suppose we haue renounced the corporall and grosse idolatry wherein our Father were plunged & drowned, & which men in some parts go about to erect now: yet, as the manners of this Countrey, and the behauiour of euery one of vs doth testifie, there is not a man that hath renounced that damnable idoll that he hath in his owne soule, nor the inuisible idolatry that he hath in his owne heart and minde. There is not a man but to that same idoll wherwith he was conceiued & borne, and whereunto he addicted himselfe and was a slaue before, but to that idoll he giueth his seruice yet. And therefore maruaile not, when thou hast addicted thy seruice, set thy affection, and poured out thy heart vpon that pleasure of thine owne, vpon that idoll of thine owne, vpon that lust and mischiefe of thine owne, maruaile not if thou haue no appetite to Christ nor to that heauenly foode.

When thou hast thy soule poured forth on some villany and wickednesse, and hast sent it farre afield, how is it possible for thee to retire it and draw it home againe, to imploy it where thou shouldest, on Christ Iesus? Then let euery one in his owne ranke take heede to his owne domesticke idoll that lodgeth within his owne heart, and preasse to cleare himselfe of it; or otherwise ye cannot see the face of Christ, nor be partakers of his kingdome.

There is not another lesson in Christianity but this: this is the first and the last lesson, to shake off your lusts and affections peece and peece, and so by little and little renounce thy selfe, that thou mayst embrace Christ. I grant there is a greater progresse in this point in some then in others; some lesse, some more profit in this: but except in some measure ye cast off your selues, and whatsoeuer in your owne eyes ye account most precious, to come by Christ, ye are not worthy of him. And this is very hard to be done: It is very easie for a man to speake it, to bid a man renounce his owne idol, which I call his affections; but it is not so soone doone:

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assuredly a stronger must come in to cast out the affections; yea, a stronger then the diuell must come in to driue out the diuell, who maketh residence in the affection, or else he will remaine there for euer. Therefore there are not many that haue renounced themselues; and examine thine heart when thou wilt, if there be any thing in the world that thou loueſt better then Christ: if thou be not content to leaue father and mother, to leaue wife and children, or whatsoeuer is deareſt vnto thee in this world, for Christ, thou art not worthy of him. If thou be not content to cast off whatsoeuer maketh thee a stranger to Christ, thou art not worthy of him. And is this a small matter, seeing there is no part or power of our soules but it is enemy to this, and repines against this heauenly coniunction? Is this an easie thing, to cast off and renounce our selues, that we may come vnto Christ? There is no greater thing then this: it hath not entred into euery heart, to consider of this; for this worke of our new creation is tenne thousand times greater then the worke of our first creation: and therefore it is most necessary that euery man take heede vnto himselfe; for the diuell is so crafty in this point, that he erecteth euer one idoll or other in our soules; and sometimes vnder the shew of vertue: which of all is most dangerous. And in euery worke that we take in hand be it neuer so holy, he is at our right hand, and maketh himselfe to haue interest in it: and he contents himselfe not with this, vnder the shew of vertue to corrupt vs; but he is so watchful, that euen in the best actions and when ye are best occupied in your most vertuous actions, he mixeth then with sinnes, & so doth all that lyeth in him to make you lose your profite, and lose your rewards. For when ye are best occupied, he goeth about to engender in you an opinion of your selues, and so defraud God of his glory. Or otherwise, in doing of good deedes he maketh you so slacke and negligent, that if ye do them, ye do them coldly, or so indiscreetely that he makes you begin at the last first, and makes it that should be first, last; and so as *Martha* was, to be occupied and ouerbusie in those things which are not so

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neceſſary as the things wherein *Mary* was occupied: for ſhe ſhould haue preferred firſt the hearing of the word, to the preparing of Chriſts Supper. This is but to giue you an in-ſight, and to let you ſee that the diuell is ſo crafty, that either he caſteth in a falſe conceit of our ſelues, in doing any good deede, or elſe makes vs to do that laſt which ſhould be firſt; or then makes vs altogether ſo ſluggiſh and ſo negligent, that we do the worke of the Lord coldly: and ſo one way or other, he holdeth vs euer in a continuall buſineſſe, ſo that we cannot be halfe watchfull enough. For we haue to do with principalities and powers, with ſpirituall wickedneſſes, which are aboue vs, and within vs alſo: for there is not that man that hath corruption within him, but Sathan is in him: we cannot therefore be halfe watchfull or ſtudious enough to caſt out the diuell, to renounce our ſelues, and to ſubmit vs vnto the obedience of Chriſt. Thus farre concerning the coniunction.

How the ſigne, and the thing ſignified, are giuen and receiued.

Now ſeeing that the ſigne and the thing ſignified are diuerſe, it reſteth to be conſidered how the ſigne is deliuered, & how the thing ſignified is deliuered; and after what manner they are receiued. And therefore concerning this, ye haue theſe things to marke. Firſt, to conſider whether the ſigne and the thing ſignified, be deliuered vnto you by one man or not. Secondly, to conſider whether the ſigne and the thing ſignified, be deliuered vnto you in one action or not. Thirdly, whether both theſe things be giuen by one inſtrument or not. And fourthly, ye are to conſider, whether the ſigne and the thing ſignified be offered and receiued after one manner or not. Now after that ye haue conſidered all theſe, in the end ye ſhall finde that the ſigne and the thing ſignified, are not giuen by one perſon. Ye ſhall finde next, that they are not giuen in one ſort of action. Thirdly, ye ſhall finde that they are not both offered and giuen by one inſtrument. And fourthly, ye ſhall find that they are not both giuen and receiued after one manner. So finding this diuerſity, ye haue this to do: marke the diuerſity of the offerers and giuers: marke the diuerſity of the actions:

Conſiderations thereof.

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marke thirdly, the diuersity of the instruments: and fourthly, the diuerse manner of receiuing. Marke all these diligently, and ye shall find little difficulty in the Sacrament. And first to make it cleare vnto you, I say, that the signe and the thing signified by the signe, are not both giuen by one; and this ye see plainely. For as for the signe, that Bread and that Wine, ye see your selues, that the Minister offers vnto you the signe, he giues you that Sacrament; as that signe is an earthly and corporall thing, so it is an earthly and corporall man that giues it. Now the thing signified is of another nature: for it is an heauenly and spirituall thing; Therefore this heauenly thing is not giuen by an earthly man; this incorruptible thing is not giuen by a naturall and corruptible man. But Christ Iesus hath locked vp and reserued the ministery of this heauenly thing to himselfe onely: therefore there are two giuers in this Sacrament; the Minister giueth the earthly thing; Christ Iesus the Mediatour, giues you the heauenly thing in this Sacrament. For Christ, in giuing the earthly thing, wil not vse his owne ministery immediately, nor the ministery of an Angell, but only the ministery of an earthly man. And as for the dispensation of his owne body & bloud, he will not giue it either to heauenly creature, or earthly man; but he keepeth this ministery to himselfe, and he dispenseth his owne body and bloud, to whom and when he pleaseth. And why? If any man in the world had power to giue Christs body & bloud, no question, this man should haue power to clense the heart & conscience; for the bloud of Christ hath this power with it; and consequently, should haue power to forgiue sins.

Now, it is onely God that may forgiue sinnes; and therefore it is not possible that the ministery of the heauenly thing can be in the power of any man. Example we haue in *Iohn* the Baptist, *Math* 3. 11. Saith he not, The ministery that I haue, is of the element? I am commanded to minister the element of water onely: but as for the ministery of fire, and of the Spirit, Christ hath reserued it vnto himselfe. Therfore looke not to get the Spirit at mans hands, but at the

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hands of Christ himselfe onely. And without this inward ministerie the outward ministerie is not worth a straw. For my outward ministerie, yea suppose it were the ministerie of an Angell, and suppose Christ were present in the flesh to minister vnto you these outward things; except he conioyne the inward ministerie of his Spirit therewith, it auaileth nothing: it may well be as a processe against you, in the day of that generall assemblie; but to your saluation it will neuer profit you. Therfore this ye ought alwaies to pray for, that the Lord would water your hearts by his holy Spirit, as he watereth your eares by the hearing of his word. Then there are two offerers; the Minister offers the signe, Christ Iesus offers himselfe, the thing signified. The three persons, one God, offer the Mediatour, or the Mediatour offers himselfe, and that by the power and vertue of his owne Spirit.

The signe & the thing signified are offered in two actions, by two instruments, and after two manners.

As there are two offerers, two persons that offer and giue the Sacrament and thing signified by the Sacrament: so these two are offered and giuen in two actions. Christ who is the heauenly thing is offered and giuen vnto you, by an inward, secret and spirituall action, which is not subiect to the outward eye. The signe againe is offered and giuen in an outward action after a corporall and visible manner. As there are two sorts of actions, so there are two sorts of instruments whereunto the signe and the thing signified are offered: for the thing signified, that is, Christ, is neuer offered to the mouth of my bodie: the bloud of Christ, the flesh of Christ, whole Christ or the Spirit of Christ, is not offered either in the word or in the Sacrament to the mouth of my bodie. Let the Aduersaries find me that in any part of the Bible, that there is any other manner of receiuing Christ then by faith, and let them haue the victorie. So there is not an instrument as I told you, neither hand nor mouth to receiue Christ, but faith onely. As Christ who is the thing signified, is receiued by the hand and mouth of faith: so the signe which signifieth Christ, is receiued by our owne naturall mouth and hand. Ye haue a mouth in your heads,

and in your bodies, as proper to receiue the ſigne, as faith is to receiue Chriſt. So the ſigne and the thing ſignified are offered and giuen, not to one inſtrument but to two; the one to the mouth of the bodie, the other to the mouth of the ſoule.

Now marke by what way theſe things are offered and giuen, by the ſame way they are receiued: as the ſigne is corporall and naturally offered to a corporall inſtrument, ſo is it receiued after a corporall and naturall manner: for thou muſt take the Bread and Wine, either by thy hand or by thy mouth. The thing ſignified is not taken after a corporall manner, but after a ſecret and ſpirituall manner: and as it is offered ſo it is taken. There can be nothing clearer then this; the one is taken after a naturall manner, the other after a ſecret and ſpirituall manner. So in this laſt part ye haue theſe things to marke, to diſtinguiſh betweene the outward action and the inward, betweene the ſigne and the thing ſignified, and to keepe a proportion and analogie betweene the inward and the outward actions: ye may ſurely perſwade your ſelues, that if ye be faithfull, Chriſt is as buſie working inwardly in your ſoules, as the Miniſter is working outwardly towards your bodies: looke how buſie the Miniſter is in breaking that Bread, in pouring out that Wine, in giuing that Bread and Wine vnto thee, as buſie is Chriſt in breaking his owne bodie vnto thee, and in giuing the iuyce of his owne bodie after a ſpirituall and inuiſible manner. So keepe this diſtinction, and ye may aſſure your ſelues that by faith Chriſt is as well occupied towards your ſoules, to nouriſh thē, as the Miniſter is outwardly towards your bodies. Keepe this, and ye haue the whole Sacrament.

Then from this diſcourſe and deduction you may learne a double matter, whereof the Sacrament conſiſteth. It ſtandeth on two ſorts of materials; that is, of an earthly matter, and of an heauenly matter: the ſigne and the thing ſignified. And as there is a double matter in the Sacrament, ſo the Sacrament muſt be handled after a double manner; by an outward action, and an inward action: keepe the diſtin-

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ction in these things, betweene the signe and the thing signified, and ye shall not easily slip in the vnderstanding of the Sacrament.

This being said concerning the generall consideration of the Elements, (for all this yet appertaineth to the Elements) it resteth that we speake somewhat concerning the word, which I call the other part of the Sacrament. I meane and vnderstand by the word whereunto the Elements are annexed, that thing which quickneth this whole action, which serueth as it were a soule, and giueth life vnto the whole action. For by the word and appointment of Christ in the word, the Minister knoweth what is his part, the hearer knoweth what is his part, & euery one is prepared how to deliuer and how to receiue; the Minister how he should deliuer, and the hearer how he should receiue. So the Institution of Christ is the quicking of the whole action: for all the action is warranted from the Institution set downe in his word. In the Institution of Christ, there are two things chiefly to be considered: a Command, and a Promise. The Command is this, where he saith, *Take, eate.* The Command requireth obedience. There is a Promise also in the institution, and it is contained in these words, *This is my bodie.* The Promise craueth faith: as the Command craueth obedience, so the Promise craueth beliefe. Therefore come not vnto the Sacrament, except ye bring both faith and obedience with you. If thou come not with a heart minding to obey Christ, at the least more then thou wast wont to do, thou comest vnto thy owne damnation. And if thou bringest a heart void of faith, thou comest vnto thine owne damnation. So let euery one that cometh vnto the Sacrament, bring with him a heart minding to do better; that is, to obey and beleiue Christ better then he did in time past. Except ye bring these two in some measure, come not vnto the Sacrament: for whatsoeuer thou doest, except it flow from faith, it can profite nothing. Thus farre briefly concerning the word. Now it will be demanded, what neede is there that these Sacraments and seales should be annexed

Of the other part of the Sacrament, which is the word.

the word? wherefore are they annexed, seeing we get no more in the Sacrament then we get in the word, and we get as much in the very simple word as we get in the Sacraments? Seeing then we get no new thing in the Sacrament but the same thing which we get in the simple word, wherefore is the Sacrament appointed to be hung vnto the word? It is true certainly that we get no new thing in the Sacrament, nor we get no other thing in the Sacrament then we get in the word: for what more wouldest thou craue then to get the Sonne of God if thou get him well? Thy heart cannot wish nor imagine a greater gift then to haue the Sonne of God, who is King of heauen and earth: therefore I say, what new thing wouldest thou haue? for if thou get him, thou getteſt all things with him; thy heart cannot imagine a new thing besides him. Wherefore then is the Sacrament appointed? Not to get thee any new thing: I say it is appointed to get thee that same thing better, then thou hadst it in the word. The Sacrament is appointed that we may take better hold of Christ then we could in the simple word; that we may possesse Christ in our hearts and minds, more fully and largely then we did before in the simple word. That Christ might haue a larger space to make residence in our narrow hearts, then he could haue by the hearing of the simple word; and to possesse Christ more fully, it is a better thing. For suppose Christ be one thing in himselfe, yet the better hold thou hast of him, thou art the surer of his promise.

Answer.

1. By the Sacrament, we possesse Christ more fully then by the simple word.

The Sacraments are appointed that I might haue him more fully in my soule; that I might haue ỹ bounds of it enlarged, that he may make the better residence in me. This no doubt is the cause wherefore these Seales are annexed to the euidence of the simple word.

2. They serue to confirme the truth contained in the word.

They serue to this end also, to seale vp and confirme the truth that is in the word: for as the office of the Seale hung to the Euidence, is not to confirme any other truth then that which is in the Euidence; and though ye belieued the Euidence before, yet by the Seales ye belieue it better: euen so

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the Sacrament assures me of no other truth, then is contained within the word: yet because it is a seale annexed vnto the word, it perswades me the better of the same: for the more the outward senses are wakned, the more is the inward heart and minde perswaded to belieue.

Now the Sacrament wakneth all the outward senses, as the eye, the hand, and all the rest: and the outward senses being mooued, no question, the Spirit of God concurring therewith moues the heart the more. The Sacraments are then annexed vnto the word, to seale vp the truth contained in the word, and to confirme it more and more in thy heart. The word then is appointed to worke beliefe; and the Sacrament is appointed to confirme you in this beliefe. But except ye feele the truth of this inwardly in your hearts, except ye haue your heart as ready as your mouth, thinke not that any thing will auaile you. All the seales in the world will not worke, except the Spirit of God concurre and seale the same truth in your hearts, which the Sacrament seales outwardly: except he make cleere the sight of thy minde inwardly, and worke a feeling in thy heart, both word and Sacrament shall lose their fruite & effect which they should haue. All the Scriptures are full of this: the whole Scriptures of God are but a slaying letter to you, except the Spirit of God concurre to quicken inwardly. Therefore your whole indeuour should be, to prease to feele Christ inwardly in your hearts, that finding him in your hearts, and seeing him in your minds, both word and Sacrament may be effectuall: If not, your soules remaine dead, ye are not translated from that death wherein ye were conceiued. Therefore all the study of Christians should be when they see the Sacraments and heare the word, to labour to finde and feele in their hearts and minds, that which they heare and see; and this I call to finde Christ quick in your owne soules. This cannot be except ye sanctifie his lodging: for if all the corners of thy soule remaine a dunghill, Christ cannot dwell there: and therfore exept ye study for continuall growth in sanctification, and seuer your selues from euery thing, that seuers

Exhortation.

you from Christ, it is not possible that he can liue or dwell in you.

This is a great lesson, and it is not possible to do this, except, as I haue said, a stronger come in, and possesse vs, and make vs to renounce our selues. Then the seales had not bene annexed to the word, except for our cause: for there is no necessity on Gods part, that God should either sweare, or confirme by seales, the thing that he hath spoken: for his word is as good as any oath or seale. But the necessity commeth of vs: there is such a great weakenesse in vs, that when he hath sworne, and set his seales vnto his word, we are as neere to belieue as if he had neuer spoken a word. So to helpe our beliefe, our weakenesse and inability that is in vs, (for we are so vnable by nature, that we can belieue nothing but that which is of our selues; and the more we leane vnto our selues, the further we are from God:) I say to helpe this wonderfull weakenesse whereby we are ready to mistrust God in euery word, he hath annexed his Sacraments; and besides his Sacraments, he sweares the things that concerne most our saluation. As in the Priesthood of Christ, *Psal.* 110. 4. he will not speake onely, but he sweares, and that for our weakenesse and infirmities: but yet if he abstract the ministery of his Spirit, all these meanes will do no good.

Faults which peruert the Sacrament.

Now the last thing is, how the Sacrament is peruerted; & how we are defrauded of the fruit & effect therof. Two sorts of faults peruert the Sacrament, & defraud vs of the profite & vse thereof & these faults are either in the forme, or in the person. In forme, if the essentiall forme be spoyled, we get nothing: for when the Sacrament is spoyled of the essentiall forme, it is not a Sacrament. There is an essential forme in Baptisme, & an essentiall forme in the Lords Supper, which if they be taken away, ye lose the vse of the Sacrament. The essentiall forme of Baptisme is: *I baptize thee in the Name of the Father, the Sonne, and the holy Ghost.* Leaue out any of these three, or do it in the name of any one of the three persons onely, ye lose the essentiall forme of Baptisme. In the Lords Supper, if ye leaue out the least ceremonie, ye lose the essen-

essentiall forme, and so it is not a Sacrament. I speake of the essentiall forme, in respect of the Papists, who keepe the essentiall forme in Baptisme, though they haue brought in trifles of their owne, and mixt with it; yet in respect they keepe the substantiall forme, it is not necessary that they who were baptized vnder them, be rebaptized. Indeede if the vertue of regeneration flowed from the person, it were something; but in respect Christ hath this, to giue to whom and when he pleaseth, the essentiall forme being kept, it is not necessary that this Sacrament be reiterated.

Now what are the faults in the person that peruerts the Sacrament? The fault may be either in the person of the giuer, or in the person of the receiuer: (I speake not of those common faults which are common to all, but of such faults as disable the person of the giuer, to be a distributer of the Sacrament, and taketh the office from him) so when the person of the giuer is this way disabled, no question, it is not a Sacrament. Then againe in the person of the Receiuer the fault may be; if their children be not in the couenant, but out of it, they get not the Sacrament. Indeed if the Parents afterward come to the couenant, the children (though they be gotten out of the couenant) may be receiued. Euen so in the Lords Supper, if a man be laden with any burthen of sin, without any purpose to repent, he ought not to receiue it. So then if ye come without a purpose to repent, ye lose the vse of the Sacrament: it is onely this purpose to repent, that maketh me who receiue the Sacrament, to get the fruite and effect thereof; therefore euery one who goeth to the Sacrament, must looke what purpose he hath in his heart. Hast thou a purpose to murder, to continue in adultery, or to commit any other vile sinne that is in thy heart, and art not resolued to repent? In shewing thee to be without repentance, thou shewest thy selfe to be without faith, and consequently thou comest to thy condemnation, and not to thy saluation: take heed then what your purpose is; for if with a dissolute life, ye haue a dissolute purpose, ye come vnto your euerlasting perdition.

I had thought to haue entred particularly into the handling of this Sacrament; but becauſe the time is paſt, (and ſome of you I doubt not are to communicate) onely this: Remember that ye addreſſe not your ſelues to that Table, except ye finde your hearts in ſome ſort prepared. The firſt degree of preparation ſtandeth in contrition, in ſorrowing for ſinne, in a feeling of your ſinnes, wherein ye haue offended ſo gracious a God. If ye be able as that woman was, by the teares of a contrite heart to waſh the feete of Chriſt, humbly to kiſſe his feete, and to get hold of the foote of Chriſt; though ye dare not preſume ſo high as to get him whole, ye are in a good caſe: but if thou want all theſe, and haſt them not in ſome meaſure, thou wanteſt all the degrees of preparation. Therefore let none come to this Table, except he haue theſe in ſome meaſure. But where there is a diſpleaſure for ſinne, a purpoſe to do better, and an earneſt ſobbing and ſighing to get the thing that thou wanteſt; in that ſoule where God hath placed this deſire of Chriſt, it is the worke of Gods Spirit, and Chriſt will enter there. And therefore though that ſoule be farre from the thing that it ſhould be at, let him not refuſe to go to the Lords Table; but let him go with a profeſſion of his owne infirmitie and weakeneſſe, and with a deſire of the thing that he wants. Euery one of you that findeth himſelfe this way diſpoſed, let him go in Gods name to the Lords Table: and the Lord worke this in euery one of your hearts, that this miniſterie may be effectuall in euery one of you at this time, and that in the righteous merits of Ieſus Chriſt. To whom with the Father and the holy Ghoſt, be all honour, praiſe and glorie, both now and for euer, *Amen.*

Concluſion with an exhortation.

THE

THE FOVRTH SERMON, VPON THE LORDS SVPPER IN PARTICVLAR.

1. Cor. 11. 23.

For I haue receiued of the Lord, that which I also haue deliuered vnto you: to wit, that the Lord Iesus in the night that he was betrayed, tooke Bread, &c.

WE ended the consideration of the Sacraments in generall in our last Exercise, welbeloued in Christ Iesus: now it remaines that we proceede to the consideration of this Sacrament of the Lords Supper in particular. And that ye may the better attaine vnto the knowledge and consideration of the great varietie of matter that is contained in this Sacrament of the Lords Supper, I shall endeuour as God shall giue me grace, to set downe certaine things for the easier vnderstanding of it. And first of all I will let you see what names are giuen vnto this Sacrament in the Bible; & I will shew you some names that are giuen to this Sacrament by the Ancients. Next I will let you vnderstand for what chiefe ends and respects this Sacrament was instituted and appointed by Christ Iesus. Thirdly, I will come to the things that are contained in the Sacrament; how these things are coupled, how they are deliuered, and how they are receiued. And last of all, I will answer certaine obiections, which may be obiected to the contrarie of this doctrine: and as God shall giue me grace I will refute them, and so end this present Exercise.

Of the Supper of the Lord in particular.

Heads to be intreated of.

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Now we find sundry names giuen vnto the Sacrament of

First head generall.

Of the names giuen vnto this Sacramẽt, both in the Bible, and by the Ancients.

of the Lords Supper in the booke of God; and euery name carries a speciall reason with it. We finde this Sacrament called the bodie and bloud of Christ. This name is giuen vnto it, no doubt, because it is a heauenly and spirituall nouriture; it containes a nouriture of the soule, that is able to nourish and traine vp the soule to a life spirituall, to that life euerlasting: for this cause it is called the bodie and bloud of Christ. It is called also the Supper of the Lord, to put a difference betwixt it and a profane supper: for this is the Lords Supper, a holy supper; not a profane or common supper: a supper appointed for the increase of holinesse, for the foode of the soule in holinesse, to feede the soule vnto life euerlasting. Not a supper appointed for the bellie; for he had ended that supper that was appointed for the bellie, or euer he began this Supper which was appointed for the soule. A supper no doubt hauing respect to the circumstance of time, by reason it was instituted in that very same time when they vsed to sup. It is called also in the Bible, The Table of the Lord. It is not called the Altar of the Lord: but the Apostle calleth it a Table to sit at; and not an Altar to stand at: a Table to take and receiue at; and not an Altar to offer at. It is called also the Communion and participation of the bodie and bloud of Christ: we haue these names giuen vnto it, besides some others in the Scriptures of God. The Ancients of the Latine and of the Greeke Churches, gaue it sundrie names for sundry respects. They called it a publike action; & this was a very generall name. Sometimes they called it a thanksgiuing. Sometimes they called it a banquet of loue; and sometimes they gaue it one name & sometimes another. And at last in the declining estate of the Latin Church & in the falling estate of the Romane Church, this Sacrament began to be peruerted; and with this decay there came in a peruerse name, and they called it the *Masse*. They trouble themselues much concerning the deriuation of this name: sometime they seeke it from an Hebrew originall; sometime from a Greeke; and sometime from a Latine originall: but it is plaine that the word is deriued

riued from the Latine; and it is a word which might haue bene tollerable when it was first instituted: for no doubt, the Sacrament at the first institution of this word was not then wholly peruerted; but now in processe of time corruption hath preuailed so farre, that it hath turned the Sacrament into a sacrifice; and where we should take from the hand of God in Christ, they make vs to giue.

This is plaine idolatrie: and therefore whereas the word was tollerable before, now it ought not to be tollerated any way, it ought not to be suffered. And certainly, if we had eaten and drunke as oft the bodie and bloud of Christ in our soules, as we haue eaten that bread and drunke that wine which are the signes of his bodie and bloud, we would not haue suffered this word of the *Masse*, much lesse the very action of it, to be so rife in this Countrey. But because we haue but played the counterfeits, & defrauded our soules of the bodie and bloud of Christ, and tooke only the outward Sacrament; therefore it is that our zeale decayeth, therefore it is that our knowledge and light decayeth: and for want of zeale, loue and knowledge, the word of the *Masse* is become customable vnto you, & not onely the word, but the very action. I will not runne out herein: I onely tell you, what cometh of the abuse of the hearing of the word, what iudgements follow vpon the abuse of the receiuing of the Sacraments.

Second head generall. Of the ends why this Sacrament was instituted.

Now I come to the ends wherefore the Sacrament was appointed. This Sacrament was instituted in the signes of Bread and Wine; and was appointed chiefely for this end, to represent our spirituall nouriture, the full and perfect nouriture of our soules: that as he who hath Bread & Wine lacketh nothing for the full nourishment of his bodie: so he or that soule which hath the participation of the bodie and bloud of Christ, wanteth nothing for the full and perfect nourishment of the soule. To represent this full and perfect nourishment, the signes of Bread and Wine in the Sacrament were set downe and instituted. The second end wherefore this Sacrament was instituted is this; That we might

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might teſtifie to the world and to the Princes of the world, who are enemies to our profeſſion; that we might openly avow and teſtifie vnto them our Religion and our manner of worſhipping, in the which we avow and worſhip Chriſt: and that we might alſo teſtifie our loue towards his members our brethren: this is the ſecond end wherefore it was

3. inſtituted. The third end wherefore it was inſtituted is this; to ſerue for our ſpeciall comfort and conſolation, to ſerue as a ſoueraigne medicine for all our ſpirituall diſeaſes, as we find our ſelues either readie to fall or prouoked to fall, by the diuell, the fleſh, or the world; or after that we haue fallen and are put to flight by the diuell, and would faine flie away from God; God of his mercie, and of his infinite pitie and bottomles compaſſion hath ſet vp this Sacrament as a ſigne on an high hill, whereby it may be ſeene on euery ſide farre and neere, to call all them againe that haue runne ſhamefully away: and he clucks to them as a Henne doth to her chickens, to gather them vnder the wings of his infinite mercie. The fourth end wherefore this Sacrament was inſtituted is this, that in this action we might thanke him for his benefits, and render to him heartie thanks, that he hath come downe ſo familiarly to vs, bowed the heauens as it were and giuen vs the bodie and bloud of his owne Sonne, that we might render vnto him heartie thanks, and ſo ſanctifie his benefits vnto vs: for this thankſgiuing, this Sacrament was alſo inſtituted. Thus far concerning the ends briefely.

Third head generall.

Now I come to the things contained in this Sacrament. Ye ſee with your eyes there are corporall things, viſible things, as the Bread and Wine. There are againe hid from the eye of your bodie, but preſent to the eye of your mind, ſpirituall things, heauenly and inward things: both theſe are in the Sacrament.

Of the things contained in this Sacramẽt outward and inward: wher-

The corporall, viſible and outward things, are the things which are appointed to ſignifie the ſpirituall, heauenly, and inward things. And why? Nothing without a reaſon. Theſe corporall ſignes are appointed to ſignifie the ſpirituall things,

things, becauſe we are corporall, we are earthly bodies, we haue our ſoule lodging within a carnall body, in a tabernacle of clay, a groſſe tabernacle, which cannot be wakened nor moued except by the things that are like to it ſelfe. It cannot be induced to the conſideration of heauenly things, except by groſſe, temporall, and corporall things. If we had bene of the nature of the thing ſignified, that as the thing ſignified is ſpirituall and heauenly, ſo we had beene ſpirituall, & heauenly, we had not needed a corporal thing: ſo if the thing ſignified had bene as we are, corporall, earthly, & viſible, we had not needed a ſigne, to leade vs to conſider of it: But becauſe the thing ſignified, is ſpirituall, & we are corporal, therfore to bring vs vnto the ſight of theſe ſpirituall things, he vſeth a corporall meanes, & an outward ſigne. This is the reaſon wherfore theſe corporall ſignes are appointed to ſignifie the ſpirituall thing. in ſundry heads are intreated.

The ſpirituall thing in both the Sacraments, is one and the ſelfe ſame, Chriſt Ieſus, ſignified in both the Sacraments: yet in diuerſe reſpects, he is the thing ſignified in Baptiſme, and he is the thing ſignified in the Lords Supper. This Chriſt Ieſus, in his bloud chiefly, is the thing ſignified in the Sacrament of Baptiſme: and why? Becauſe that by his bloud he waſheth away the filth of our ſoules; becauſe that by the vertue of his bloud, he quickneth vs in our ſoules, with a heauenly life: becauſe that by the power of his bloud he ingrafteth and incorporateth vs in his owne body. For that Sacrament is a teſtimonie of the remiſſion of our ſinnes: that is, of the cleaneneſſe of our conſciences, that our conſciences by that bloud are waſhed inwardly. It teſtifieth alſo our new birth, that we are begotten ſpiritually to a heauenly life. It teſtifieth alſo the ioyning of vs in the body of Chriſt. As it is a teſtimonie, ſo it is a ſeale: it not onely teſtifieth, but ſealeth it vp in our hearts, and maketh vs in our hearts to feele the taſte of that heauenly life begun in vs, that we are tranſlated from death, in the which we were conceiued, and ingrafted in the body of Chriſt.

Marke then: Chriſt in his bloud, as he is the waſhing of

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our regeneration, is the thing ſignified in Baptiſme. In this Sacrament of the Lords Supper, againe, this ſame Chriſt is the thing ſignified, in another reſpect; to wit in this reſpect, that his body and bloud ſerue to nouriſh my ſoule to life euerlaſting: for this Sacrament is no other thing but the image of our ſpirituall nouriſhment; God teſtifying how our ſoules are fed and nouriſhed to that heauenly life, by the image of a corporall nouriſhment. So in diuerſe reſpects the ſame thing, that is, Chriſt Ieſus, is ſignified in Baptiſme, and is ſignified in the Lords Supper: In this Sacrament, the fruites of Chriſts death whereof I ſpake, the vertue of his ſacrifice, the vertue of his paſſion; I call not theſe fruites and vertues onely, the thing ſignified in the Sacrament of the Lords Supper: but rather I call the thing ſignified, that ſubſtance and that perſon, out of the which ſubſtance this vertue and theſe fruites do flow and proceede. I grant and it is moſt certaine, that by the lawful vſe & participiation of the Sacrament thou art partaker of all theſe fruites: yet theſe fruites are not the firſt and chiefe thing, whereof thou art partaker in this Sacrament; but of force thou muſt get another thing firſt. It is true that no man can be partaker of the ſubſtance of Chriſt, but the ſame ſoule muſt be alſo partaker of the fruites that flow from his ſubſtance: yet notwithſtanding, thou muſt diſcerne betwixt the ſubſtance & the fruits that flow from the ſubſtance, and thou muſt be partaker of the ſubſtance in the firſt roome; then in the next place, thou muſt be partaker of the fruites that flow from his ſubſtance. To make this cleere; in Baptiſme, the fruites of Baptiſme are remiſſion of our ſinnes, mortification, the killing of ſinne, and the ſealing vp of our adoption, to life euerlaſting. The ſubſtance out of the which theſe fruits do flow, is the bloud of Chriſt. Ye muſt here of force diſcerne betweene the bloud, which is the ſubſtance; and betweene remiſſion of ſinnes, waſhing, and regeneration, which are the fruites that flow from this bloud: ſo in the Sacrament of the Lords Supper, the fruits of that Sacrament are, the growth of faith, and the increaſe in holineſſe. The thing ſignifi-

nified is the ſubſtance; that is, the body and bloud of Chriſt is the ſubſtance, out of which this growth in faith and holineſſe doth proceede. Now ſee ye not this; That you muſt diſcerne betwene the ſubſtance and the fruites, and muſt place the ſubſtance in the firſt place? So that the ſubſtance of Chriſt; that is, Chriſt himſelfe, is the thing ſignified in this Sacrament. For your owne experience will make this plaine vnto you: Before your ſtomacke be filled with any foode, ye muſt eate the ſubſtance of the food firſt: before you be filled with bread, ye muſt eate the ſubſtance of the bread firſt; before your drowth be quenched with any drinke, ye muſt of neceſſity drinke the ſubſtance of the drinke firſt. Euen ſo after this manner; before the hunger of your ſoules be ſatisfied, & the thirſt thereof quenched, ye muſt eate the fleſh of Chriſt and drinke his bloud firſt, and that by faith. So conſider the one by the other; looke to what vſe bread and wine ſerue to thy body, to the ſame vſe the body and bloud of Chriſt ſerue to thy ſoule; and he that appointed the one to ſerue for thy body, the ſame God appointed the other to ſerue for thy ſoule. So looke how impoſſible it is for thee, to be fed with that food ẏ neuer cometh into thy mouth, or to recouer health by thoſe drugs which neuer were applyed; it is as impoſſible for thee to be fed by the body of Chriſt and to get thy health by the bloud of Chriſt, except thou firſt eate his body, and drinke his bloud. Then ye ſee, that the thing ſignified in the Lords Supper, is not the fruites ſo much as the body and bloud, and Chriſt Ieſus, which is the fountaine and ſubſtance, from which all theſe fruites do flow and proceed.

Then I ſay, ſuppoſe Chriſt who is the thing ſignified, remaine alwaies one and the ſame in both the Sacraments: yet the ſignes whereby this one Chriſt is ſignified in the Sacraments, are not one, nor of an equall number. For in Baptiſme the thing that repreſenteth Chriſt is Water. In the Lords Supper, the things that repreſent Chriſt, are Bread & Wine. Water is appointed to repreſent Chriſt in Baptiſme, becauſe it is meeteſt to repreſent our waſhing with the bloud of Chriſt

The thing ſignified in both the Sacraments, is one: the ſigns are not one.

Christ: for what is fitter to wash with then water? So there is nothing meeter to wash the soule, then the bloud of Christ. In this Sacrament he hath appointed Bread and Wine: why? Because there is nothing more meete to nourish the body then bread and wine; so the Lord hath not chosen these signes without a reason. As the signes in the Sacrament are not alwayes one, so the same in both, are not of one number: For in Baptisme, we haue but one element; in this Sacrament, we haue two elements. Now what is the reason of this diuersity, that the Lord in the one Sacrament, hath appointed two signes, and in the other but one signe? I will shew you the reason. He hath appointed onely one signe in Baptisme, to wit, Water; because Water is sufficient enough for the whole. If water had not beene sufficient to represent the thing signified, he would haue appointed another signe: but in respect that Water doth the turne, and representeth fully the washing of our soules by the bloud of Christ, what need then haue we of any signe? Now in this Sacrament one signe will not suffice, but there must be two. And why? Wine cannot be sufficient alone, neither can Bread be sufficient alone: for he that hath Bread onely, and Wine onely, hath not a perfect corporall nourishment; therefore that they might represent, and let vs see a perfect nourishment, he hath giuen vs both Bread and Wine (for the perfect corporall nourishment standeth in meate and drinke) to represent the full and perfect nourishment of the soule. Marke how full and perfect a nourishment he hath to his body that hath store of Bread and Wine: so he that hath Christ lacketh nothing of a full and perfect nourishment for his soule. Then you see the reason wherefore there are two signes appointed in this Sacrament, and onely one signe in Baptisme.

Why in Baptisme there is but one signe, and in the Lords Supper two.

There remaineth yet concerning these signes, two thing to be enquired. First, what power hath that Bread in this Sacrament, to be a signe more then the bread which is vsed in common houses: from whence cometh that power? Next, if it haue a power, how long endureth and remaineth that power

Two questions: What power the bread hath to be a signe in this Sacrament:

power with the bread? For the first, concerning the power which that bread hath more then any other bread, I will tell you. And how long that power endureth.

That Bread hath a power giuen vnto it by Christ & by his institution; by the which institution it is appointed to signifie his bodie, to represent his body, and to deliuer his bodie. 1. *Answer.* That Bread hath a power flowing from Christ and his institution, which other common bread hath not: so that if any of you would aske, when the Minister in this action is breaking or distributing that Bread, pouring out and distributing that Wine; if you would I say, aske what sort of creatures those are? this is the answer: They are holy things. Ye must giue this name to the signes and seales of the body and bloud of Christ. That Bread of the Sacrament is a holy Bread; and that Wine is an holy Wine: Why? Because the blessed institution of Christ, hath seuered them from that vse whereunto they serued before, and hath applyed them vnto an holy vse; not to feede the bodie, but to feede the soule. That bread hath that power from Christs institution.

Thus farre concerning the power of that Bread: it hath a power flowing from Christ and his institution. Now the second thing is, how long this power continueth with that Bread; how long that Bread hath this office. 2. *Answer.* In a word, I say, this power continueth with that Bread during the time of the action; during the seruice of the Table. Looke how long that action continueth, and that the seruice of the Table lasteth, so long it continueth holy Bread; so long continueth the power with that Bread: but looke how soone the action is ended, so soone endeth the holinesse of it: looke how soone the seruice of the Table is ended; so soone that Bread becomes common bread againe, and the holinesse of it ceasseth. Then this power continueth not for euer, but it continueth onely during the time of the action & seruice of the Table. Thus far concerning the Elements. That power continues during the seruice of the Table.

There is besides the Elements another sort of signes in the Sacrament: there is not a ceremonie in the Sacrament of the Lords Supper, but is a signe, and hath it owne spirituall

ſignification with it: as namely, looking to the breaking of that Bread, it repreſenteth vnto thee the breaking of the bodie and bloud of Chriſt. Not that his bodie and bones were broken, but that it was broken with dolour, with anguiſh and diſtreſſe of heart; with the weight of the indignation and furie of God, that he ſuſtained for our ſinnes which he tooke vpon him. Then the breaking is an eſſentiall ceremonie: the pouring out of the wine alſo is an eſſentiall ceremonie. For as ye ſee clearely, that by the Wine is ſignified the bloud of Chriſt, ſo by the pouring out of the Wine, is ſignified that his bloud was ſeuered from his fleſh; and the ſeuering of thoſe two maketh death: for in bloud is the life; and conſequently it teſtifieth his death. The pouring out of the Wine then telleth thee, that he died for thee, that his bloud was ſhed for thee; ſo this is an eſſentiall ceremonie which muſt not be left out. Likewiſe the diſtribution, giuing and eating are eſſentiall ceremonies. And what doth the eating teſtifie vnto thee? The applying of the bodie & bloud of Chriſt vnto thy ſoule. So that there is none of theſe rites but haue their owne ſignification; and there cannot one of them be left out but ye ſhall peruert the whole action. Thus far concerning the ſignes.

An obſeruation.

Now what profit can ye make of all this diſcourſe? Learne this leſſon, and ye ſhall make profite by theſe things. In reſpect that euery ſigne and ceremonie hath it owne ſpirituall ſignification, ſo that there is not a ceremonie in this whole action that wanteth it owne ſpirituall ſignification; conſider this and thinke with your ſelues at that time eſpecially when ye are at the Lords Table, and in the ſight of that action, that looke what thou ſeeſt the Miniſter doing outwardly, what euer it be: (Is he breaking that Bread? is he dealing that Bread?) Thinke aſſuredly with thy ſelfe that Chriſt is as buſie doing all theſe things ſpiritually vnto thy ſoule: he is as buſie giuing vnto thee his owne bodie with his owne hand: he is as buſie giuing to thee his owne bloud with the vertue and efficacie of it. So in this action (if thou be a faithfull Communicant) looke what the mouth doth,

and

and how the mouth of the bodie is occupied outwardly: ſo is the hand and mouth of the ſoule (which is faith) occupied inwardly. As the mouth taketh that Bread and that Wine; ſo the mouth of thy ſoule taketh the body and bloud of Chriſt, and that by faith. For by faith and a conſtant perſwaſion, is the onely way to eate the bodie and drinke the bloud of Chriſt inwardly: and doing this, there cannot but follow a fruitfull eating. Thus far for the conſideration of the ſignes.

Now cometh in the matter wherein greateſt difficultie ſtandeth, whereof I ſpake the laſt day as God gaue me the grace; yet in the particular I muſt ſpeake as well as in the generall, but ſomewhat more ſhortly. Then ye haue to vnderſtand for the better information of your conſciences; & for the better preparation of your ſoules ye haue to vnderſtand, how that Bread and that Wine which are ſignes, are coupled with the body and bloud of Chriſt which are ſignified thereby: What ſort of coniunction is this, and from whence this coniunction floweth I ſhall be briefe; becauſe I haue already in my laſt Lecture ſpoken of it at large.

How the ſignes, & the thing ſignified, are cõioyned in the Sacrament.

Take heede, for if ye giue not good attention, it is not poſſible that ye can conceiue this coniunction. Concerning this coniunction would you know how theſe two are coupled? Then muſt you firſt marke the nature of the ſignes, and the nature of the thing ſignified; ye muſt obſerue both their natures: And why? Becauſe nothing can be coupled nor conioyned with other, but ſo far as the nature of it will ſuffer; if the nature of it will not ſuffer a coniunction, they cannot be conioyned. Or will the nature of it ſuffer a coniunction? looke how farre it will ſuffer a coniunction, ſo far are they conioyned. Seeing then ye muſt obſerue the nature of the things that are conioyned, firſt marke the thing ſignified what the nature thereof is; marking that, ye ſhall ſee that the thing ſignified is of a ſpirituall nature, or a heauenly and myſticall nature. Then may ye conclude, that this ſpirituall thing will ſuffer a ſpirituall coniunction, a myſtical and

ſecret coniunction.

Againe, obſerue the ſigne: The ſigne of his nature (as I haue told you) hath a relation vnto the thing ſignified: and the thing ſignified, of his nature hath a relation vnto the ſigne. So then the ſigne and the thing ſignified will ſuffer to be conioyned by a mutuall relation: both the ſigne and the thing ſignified, in reſpect they haue a mutuall relation the one vnto the other, they will ſuffer themſelues to be conioyned by a relatiue coniunction. Now if ye aske me what ſort of coniunction is betweene that Bread and Wine and the bodie and bloud of Chriſt: to tell you in a word, I ſay, it is a ſecret and ſpirituall coniunction; ſuch a coniunction as ſtandeth in a mutuall reſpect betwixt the Bread and the bodie of Chriſt, and betwixt the Wine and the bloud of Chriſt: then I ſay, it is a ſecret and a ſpirituall coniunction. Ye would not be ſo inquiſitiue of this coniunction if it were corporall, viſible, or locall: if you ſaw them both before your eyes, you would not aske how they are conioyned; or if thou didſt ſee them both in one place. But becauſe you ſee but the one with your eyes, and the other is hid, this maketh the coniunction the more difficult to be vttered and vnderſtood. And how is it poſſible that ye can conceiue this ſecret & hid coniunction, except you haue the eyes of your mind illuminated by the Spirit, whereby ye may come to the right vnderſtanding? But if ye haue any inſight into theſe ſpirituall matters that come by faith, this coniunction will appeare as clearely by the eye of your faith, as the phyſicall coniunction doth to the eye of your body.

Now to haue this matter made more plaine; there is another coniunction which ſerueth to make this coniunction very cleare: namely, the coniunction betwixt the word which I ſpeake, and the thing ſignified by that ſame word. As if I ſpeake to you of things in this language which ye vnderſtand, be it of things paſt though neuer ſo long ſince; of things to come though neuer ſo farre off; of things abſent though neuer ſo farre diſtant; yet ſo ſoone as I ſpeake the word, whether it be of things paſt or to come, the thing

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it ſelfe will come into your mind. The word is heard no ſooner by your eare, but the thing ſignified by the ſame word cometh into your mind. What maketh the thing ſignified, though abſent, to come into my mind? This could not be, except there were a coniunction betweene the word and the thing ſignified by the word.

As for example; if I ſpeake of the King who is now a great way diſtant from vs, (I pray God bleſſe him) ye will no ſooner heare the word, but the King who is the thing ſignified by the word, will come into your mind. If I ſpeake of things paſt, though they be already expired, yet the thing ſignified will preſently come into your mind: ſo there is a coniunction ye ſee, betweene the word and the thing ſignified by the word. Marke this coniunction, and ye ſhall get the nature of the coniunction and coupling of the ſigne, which is the thing ſignified in the Sacrament.

For obſerue what ſort of coniunction is betweene the word and the thing ſignified by the word, the ſame ſort of coniunction is betweene the Sacrament which is ſeene to the eye of your body, and the thing ſignified by the Sacrament, which is ſeene to the eye of your ſoule onely. As for example; ſo ſoone as thou ſeeſt that bread taken in the hand of the Miniſter, thou ſeeſt it not ſo ſoone, but incontinent the body of Chriſt muſt come into thy minde; theſe two are ſo conioyned, that they come both together: the one to the outward ſenſes; the other, to the inward ſenſes. This is not enough now, becauſe in the inſtitution ye are commanded to go further; and not onely to looke to that bread and that wine, but to take that bread and that wine: incontinent as your hands take the one, ſo your heart takes the other; as your teeth eates the one, ſo the teeth of your ſoule, which is faith, eates the other; that is, applyeth Chriſt vnto your ſoule. So ye ſee there is a coniunction here, ſecret and myſticall: and therefore Chriſt cannot be conioyned but by a ſecret and myſticall coniunction. The coniunction betweene Chriſt and vs, is a ſecret and myſticall coniunction, which the Apoſtle in the fift of the *Epheſ.* calleth that

ſpirituall coniunction, full of an high myſtery: this coniunction cannot be taken vp at the firſt. So ſeeing the coniunction is ſecret and ſpirituall, and not perceiued but by the ſpirit of God; all is as nothing except ye haue ſome portion and meaſure of his Spirit. All that is taught in the word and Sacraments will neuer do you good, will neuer carry your ſoules to heauen, except the Spirit of God illuminate your mindes, and make you to finde in your ſoules the thing that ye heare in the word. Then learne this; ſeeing the word cannot be vnderſtood but by the ſpirit of God, craue that the Lord would illuminate the eyes of your mindes by his Spirit; and be you as carefull to get the Spirit as ye are carefull now in the hearing of the word. Thus farre concerning the coniunction.

How the ſigne, and the thing ſignified, is receiued

Now ye haue heard how the ſigne is conioyned with the thing ſignified, what remaineth for you to know? This reſts yet to know, how the ſigne is receiued, & how the thing ſignified is receiued; whether they be both receiued with one mouth or not; whether the ſigne and the thing ſignified be receiued after one faſhion and maner, or not. And marking the diuerſe maner of receiuing, & the diuerſity of the inſtruments, ye ſhall not eaſily erre in the Sacrament. The ſigne, and the thing ſignified, are receiued by two mouthes: for ye ſee the ſignes, that is, that bread and wine, whereunto they are giuen; they are giuen to the mouth of the body. Then the mouth of the body is the inſtrument that receiueth that bread and that wine, which are the ſignes. As that bread and that wine, are viſible and corporall: ſo the mouth and inſtrument, whereby they are receiued, is viſible and corporall. The thing ſignified by the bread and wine, is not receiued by the mouth of the body: no, the Scripture denieth that plainely; but it is receiued by the mouth of the ſoule. Then there are two mouthes: that bread and that wine, which are the ſignes, are receiued by the mouth of the body: Chriſt, who is the thing ſignified, is receiued by the mouth of the ſoule; that is, by a true faith.

Then

Then bring not to the Lords Table one mouth onely, (for if ye bring the mouth of your body onely, it auaileth nothing:) but bring with you also the mouth of your soule, a constant perswasion in the death of Christ, for that is auaileable.

Now concerning the manner how the signes are receiued, and the manner how the thing signified is receiued, ye may easily know that these corporall and naturall signes must be receiued after a corporall and naturall manner: they must be taken with the hand or mouth of the body. Againe, a supernaturall thing must be receiued after a supernaturall maner: And a spirituall thing must be receiued after a spirituall manner. So as the signes are corporall, and receiued after a corporall manner with the hand or the mouth of the body; in like mannner the thing signified is spirituall, and receiued after a spirituall manner with the hand and mouth of the soule, which is true faith. Thus ye haue briefly deliuered vnto you the whole preparation, that is necessary for the vnderstanding of the Sacrament.

Now what doctrine gather I from this? Of this last point, where I say that Christ is the thing signified, & cānot be perceiued but by faith, cannot be receiued nor digested but by a faithfull soule: what kinde of receiuing confirme I in this Sacrament? I establish no kinde of receiuing of Christ but a spirituall receiuing: he can not be perceiued nor receiued but by faith, and faith is spirituall: Therefore in this Sacrament I establish onely a spirituall taking of Christ; and not a carnall, or fleshly receiuing. This is the ground: Now let vs see what inconuenience can follow vpon this ground. The Papists say, that vpon this ground this inconuenience shall follow. If there be no receiuing of Christ but a spirituall receiuing, then (say they) your Sacrament is in vaine; this Sacrament of the Lords Supper was instituted to no end. And what is their reason? If there be no way to receiue Christ (say the Papists) but by faith, what neede you then a Sacrament? Ye receiue Christ by faith, in the word: by the naked and simple preaching of the word,

What kinde of receiuing Christ, is established in the Sacrament.

Inconueniences cast in by the Papists against the spirituall receiuing of Christ in the Sacrament.

ye get faith. So the ſimple word may ſerue the turne. What neede haue ye of a Sacrament, if ye get not ſome new thing in the Sacrament, which ye could not get in the word?

First inconuenience: That the Sacrament is ſuperfluous.

This is their argument; whereof ye ſee their concluſion to be this: We get no other new thing in the Sacrament then we do in the word, if there be no receiuing but ſpirituall. *Ergo*, The Sacrament is ſuperfluous.

We admit the Antecedent to be true: we get no other thing, nor no new thing in the Sacrament, but the ſame thing which we got in the word. I would haue thee deuiſe and imagine with thy ſelfe, what new thing thou wouldſt haue: let the heart of man deuiſe, imagine, and wiſh; he durſt neuer haue thought to haue ſuch a thing as the Sonne of God; he durſt neuer haue preſumed, to haue pierced the clowdes, to haue aſcended ſo high, as to haue craued the Sonne of God in his fleſh, to be the food of his ſoule. Hauing the Sonne of God, thou haſt him who is the heire of all things; who is King of heauen and earth; and in him thou haſt all things. What more then canſt thou wiſh? What better thing canſt thou wiſh? He is equall with the Father, one in ſubſtance with the Father, true God, and true man, what more canſt thou wiſh? Then I ſay, we get no other thing in the Sacrament then we had in the word: content thee with this. But ſuppoſe it be ſo; yet the Sacrament is not ſuperfluous. But wouldeſt thou vnderſtand what new thing thou obtaineſt, what other thing thou getteſt? I will tell thee. Suppoſe thou get that ſame thing which thou hadſt in the word, yet thou getteſt that ſame thing better. What is that *better*? Thou obtaineſt a greater and ſurer hold of that ſame thing in the Sacrament, then thou hadſt by the hearing of the word. That ſame thing which thou poſſeſſedſt by the hearing of the word, thou doeſt poſſeſſe now more largely; it hath larger bounds in thy ſoule by the receiuing of the Sacrament, then otherwiſe it could haue by the hearing of the word onely. Then wilt thou aske what new thing we get? I ſay, we get this new thing: we get Chriſt better then

Refutation of the first Inconuenience.

before

before; we get the thing which we had more fully: that is, with a surer apprehension then we had it before; we get a greater hold of Christ now. For by the Sacrament my faith is nourished, the bounds of my soule are enlarged: and so, whereas I had but a little hold of Christ before, as it were betweene my finger and my thumbe, now I get him in my whole hand; and still the more that my faith groweth, the better hold I get of Christ Iesus. So the Sacrament is very necessary, and if it were no more but to get Christ better, & to get a faster apprehension of him by the Sacrament then we could haue before.

Now if it were true that the Sacrament is superfluous: by the same reason it should follow also, that the repetition of the Sacrament is superfluous. For when ye come to the Sacrament the second time, ye get no other thing then ye did the first time: when ye come vnto the Sacrament the third time, ye get no other thing then ye did the first time: and yet no man will say, that the third and the second comming is a superfluous thing. And why? Because by the second coming my faith is augmented, I vnderstand better, I grow in knowledge, I grow in apprehension, I grow in feeling: and in getting the growth of all these, as oft as I come there is no man will say that the oft coming to the Sacrament is superfluous, and if it were euery day once. So their first inconuenience auaileth not: We get no new thing in the Sacrament; *Ergo* the Sacrament is superfluous.

Thus far for the first. Then there depends another thing on the same ground. If Christ be not receiued but by faith, then, say we, no wicked bodie can receiue him; he that lacketh faith cannot receiue him. He that lacketh faith may receiue that Sacrament of that Bread and Wine, and may eate of that Bread and drinke of that Wine; but he that wanteth faith, may not eate and drinke of the body and bloud of Christ signified by that Bread and by that Wine. So this is the ground: No faithlesse people can receiue Christ, nor eate the bodie of Christ in the Sacrament.

Against this ground they bring their Argument out of the

the ſame words of the Apoſtle which I haue read; the words are theſe; *He that eateth of this Bread vnworthily* (ſaith the Apoſtle) *and drinketh of this Cup vnworthily, is guiltie of the bodie and bloud of Chriſt.*

Second inconuenience.

There is their ground: So that their Argument will ſuffer this forme: *No man can be guiltie of that thing which he hath not receiued: they haue not receiued the bodie and bloud of Chriſt: therefore they cannot be guiltie of the body and bloud of Chriſt: but ſo it is that the Apoſtle ſaith, they are guiltie, therefore they haue receiued the bodie and bloud of Chriſt.*

Refutation of the ſecond inconuenience obiected, wherein are ſundrie reaſons giuen, why the wicked are counted guiltie of the body and bloud of Chriſt.

I anſwer vnto the Propoſition and ſay, it is very falſe: They could not be guiltie of that bodie and bloud, except they had receiued it; for they may be guiltie of that ſame bodie and of that ſame bloud, ſuppoſe they neuer receiued it. But marke the Text: the Text ſaith not, that they eate the bodie of Chriſt vnworthily; but it ſaith, that they eate that Bread and drinke that Wine vnworthily: and yet becauſe they eate that Bread & drinke that Wine vnworthily, they are counted before God guiltie of the bodie and bloud of Chriſt. Now wherefore is this? Not becauſe they receiue him; for if they receiued him, they could not but receiue him worthily, for Chriſt cannot be receiued of any man but worthily: but they are accounted guiltie of the bodie and bloud of the Sonne of God, becauſe they refuſed him. For when they did eate that Bread and drinke that Wine, they might if they had had faith, haue eaten and drunke the fleſh of Chriſt Ieſus. Now becauſe thou refuſeſt the body of Chriſt offered to thee, thou contemneſt his bodie offered vnto thee, if thou haue not an eye to diſcerne and iudge of this bodie that is offered. For if they had had faith, they might haue ſeene his bodie offered with the Bread; by faith they might haue taken that ſame bodie, and by faith, they might haue eaten that ſame bodie. Therefore lacking their wedding garment, wanting faith whereby they ſhould eate the bodie and drinke the bloud of Chriſt; wanting faith which is the eye of the ſoule to perceiue, and the mouth of the ſoule to receiue that bodie which is ſpiritually offered; they

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are counted guiltie of that same bodie and bloud.

Now let vs make this more cleare by a similitude. Ye see among worldly Princes, their custome is not to suffer their maiestie to be impeached in the smallest thing that they haue. What meaner thing is there that concerneth the maiestie of a Prince then a seale? for the substance of it is but waxe: yet if thou disdainefully vse that seale and contemne it, and stampe it vnder thy feete, thou shalt be esteemed as guiltie of his bodie and bloud as he that laid violent hands on him, and thou shalt be punished accordingly. Much more if thou come as a swine or a dog to handle the seales of the bodie and bloud of Christ; much more, I say, mayest thou be reckoned guiltie of his bodie and of his bloud.

Thus farre of the eating of the bodie of Christ: The wicked cannot eate the bodie of Christ; but they may be guiltie of it. The Apostle maketh this more plaine yet by another speech which I haue sometimes handled in this place. In *Hebr.* 6. 6. it is said that *Apostates*, they that fall away, crucifie the Sonne of God againe; and their falling away maketh them as guiltie as they were who crucified him. He is now in heauen, they cannot fetch him from thence to crucifie him: yet the Apostle saith they crucifie him. Why? Because their malice is as great as theirs that crucified him, because they match in malice with them that crucified him; so that if they had him on the earth they would do the like: therefore they are said to crucifie the Son of God. So in *Heb.* 10. 29. there is another speech: the wicked are said to stampe the bloud of Christ vnder their feete. Why? Because their malice is as great as theirs that stamped his bloud.

Now they are accounted for this reason to be guiltie of the bodie and bloud of Christ, not because they eate his bodie, but because they refused it when they might haue had it.

Now the time remaineth yet wherein we may haue the bodie and bloud of Christ. This time is very precious, and the dispensation of times is very secret and hath it owne Exhortation.

bounds;

bounds: if ye take not this time now, it will away. This time of grace and of that heauenly foode hath bene dispensed vnto you very long: but how ye haue profited, your liues and behauiours testifie. Remember therefore your selues in time, and in time make vse of it; for ye know not how long it will last: craue a mouth to receiue as well the foode of your soules that is offered, as ye do the food of your bodies: & take this time while ye may haue it, or assuredly the time shall come, when ye shall cry for it but shall not get it; but in place of grace and mercie, shall come iudgement, vengeance, and the dispensation of wrath.

Third inconuenience.

They will not leaue this matter so, but they insist yet, and they bring more Arguments to proue that the wicked are partakers of the bodie and bloud of Christ; *That bread* (say they) *ye will grant which the wicked man eates is not naked bread, but is that bread which is the Sacrament.* Thus then they make their Argument; *The Sacrament hath euer conioyned with it, the thing signified: But the Sacrament is giuen to all, therefore the thing signified is giuen to all.*

Refutation of the third inconuenience.

What if I grant to them all this Argument? There should no inconuenience follow. For the thing signified may be giuen to all; that is, offered to all, as it is offered to all men, and yet not receiued of all. Giuen to all; therefore receiued of all, it followeth not. I may offer you two things; yet it is in your owne will, whether you will take them or no, but ye may take the one and refuse the other: and yet he that offers, offered you the thing that ye refused, as truly as the thing which ye tooke. So God deceiueth no man: but with the word and Sacraments assuredly he giueth two things, if they would take them. By his word he offers the word to the eare, he offers Christ Iesus to the soule. By his Sacraments he offers the Sacraments to the eye, he offers Christ Iesus to the soule.

Now it may be that where two things are truly and conioyntly offred, a man may receiue the one and refuse the other. He receiueth the one, because he hath an instrument to take it: he refuseth the other because he wanteth an instrument.

ment. I heare the word, becauſe I haue an eare to heare it with: I receiue the Sacrament, becauſe I haue a mouth to receiue it with: but as for the thing which the word and Sacraments repreſent, I may refuſe it; becauſe I haue not a mouth to take it, nor an eye to perceiue it: and therefore the fault is not on Gods part, but on our part. The wicked get the body and bloud of Chriſt offered to them conioyntly with the word and Sacraments; but the fault is on their part, that they haue not a mouth to receiue him, and God is not bound to giue them a mouth. Marke this: That if it were not of Gods ſpeciall grace and mercy, that he giueth me an eye to perceiue him, & a mouth to receiue him, I would refuſe him as wel as they. So this Argument holdeth not: *Chriſt is offered to all; Ergo, he is receiued of all.* Happy were they, if they could receiue him. Thus far for the 3. Argumẽt.

What reſteth now for the full vnderſtanding of the Sacrament? Theſe things remaine; That we vnderſtand the Sacramentall ſpeeches that are vſed in the Sacrament: for we vſe to ſpeake of them: God vſeth to ſpeake of them: and the Ancients vſe to ſpeake of them. We vſe to ſay, that the ſoule eateth the body of Chriſt, and drinketh the bloud of Chriſt. Theſe ſpeeches would be opened to you, how the ſoule is ſaid to eate the body, and drinke the bloud of Chriſt: theſe ſpeeches are Sacramentall; yet ye are not the wiſer: but I will make it plaine by Gods grace. They are Sacramentall; what is that? Ye know it is proper to the body to eate and drinke, they are the proper actions of the body onely. Now they are aſcribed to the ſoule by a tranſlation, by a figuratiue manner of ſpeaking. That which is proper to the body, is aſcribed to the ſoule, and it is ſaid that the ſoule eateth and drinketh. The eating of the ſoule doth reſemble the eating of the body: then the eating of the ſoule is no other thing but the applying of Chriſt to the ſoule; to beleeue that he hath ſhed his bloud for me; that he hath purchaſed remiſſion of ſinnes for me. Wherefore then call you this an eating? Thy body eateth when thou applieſt the meate to thy mouth. If then the eating

How the ſoule is ſaid to eate the body, and drinke the bloud of Chriſt.

ting of the body be no other thing but the applying of the meat to the mouth; the eating of the ſoule is no other thing but the applying of the nouriſhment to the ſoule. Then ye ſee what is meant by the eating and drinking of the ſoule: no other thing but the applying of Chriſt to my ſoule, and the applying of his death and paſſion to my ſoule; and this is onely done by faith: therefore he that lacketh faith cannot eate Chriſt. Thus farre for the eating and drinking of the ſoule, which are Sacramentall ſpeeches.

Obſeruation. There remaineth now of all theſe great things, & of al this doctrine which hath bin taught, but this one leſſō: That thou learne to apply Chriſt rightly to thy ſoule. Thou art a great Diuine, if thou haſt learned this wel: for in the right application of Chriſt to the ſick ſoule, to the wounded conſcience, and diſeaſed heart, here begins the fountaine of all our felicity, and the wel-ſpring of all our ioy. And I will tell you what this application worketh: Obſerue what the preſence of thy ſoule within thee (ſuppoſe thou want Chriſt in thy ſoule) doth to this earthly body, to this lumpe of clay; as by the preſence of the ſoule, it liueth, it moueth, it feeleth: as the ſoule giueth to the body, life, mouing, and ſenſes: that ſame very thing doth Chriſt vnto thy ſoule. Haſt thou once laid hold of, and applyed him to thee? As the ſoule quickens thy body, ſo he quickens thy ſoule; not with an earthly or temporall life, but with the life which he liueth in heauen: he makes thee to liue that ſame life, which the Angels liue in heauen: he maketh thee to moue not with worldly motions, but with heauenly, ſpirituall and celeſtiall motions. Againe, he inſpires in thee not outward ſenſes, but heauenly ſenſes; he worketh in thee, a ſpirituall feeling, that in thine owne heart and conſcience, thou mayſt find the effect of this word. So by the coniunction of Chriſt with my ſoule, get a thouſand times greater benefits, then the body doth by the ſoule: for the body by the preſence of the ſoule getteth onely an earthly and temporall life, ſubiect to continuall miſery; but by the preſence of Chriſt in my ſoule I ſee a bleſſed life, I feele a bleſſed life: and that ſame life takes

daily

daily more and more increaſe in me. Then the ground of all our perfection and bleſſedneſſe, ſtandeth in this coniunction: & ſuppoſe thou mighteſt liue *Methuſhelaes* yeers, and wert euer ſeeking; yet if in the laſt houre, thou get this coniunction thou muſt thinke thy trauell well beſtowed; thou haſt gotten enough: for if we haue obtained Chriſt, we haue gotten al with him. Then the applying of Chriſt to my ſoule, is the fountaine of all my ioy & felicity. Now let vs ſee how we get this coniunction. This is a ſpirituall coniunction, a coniunction hard and difficult to be purchaſed, obtained & gotten of vs. How then is this coniunction brought about? which are the meanes of this coniunction on Gods part? and which are the means on our part, to get Chriſt, to put Chriſt in our ſoules, and to make Chriſt one with vs? There is one meanes on Gods part, that helpeth vs vnto Chriſt, and there is another on our part. On Gods part, there is the holy Spirit, which offereth the body and bloud of Chriſt to vs: and on our part, there muſt be a meanes, or elſe though he offer, we will not receiue. Therefore of neceſſity there muſt be faith in our ſoules, to receiue that which the holy Spirit offers, to receiue that heauenly food of the body and bloud of Chriſt which the holy Spirit offers. Then faith and the holy Spirit are the two meanes of this ſpirituall, and heauenly coniunction. By theſe two meanes, by faith and by the holy Spirit, I get the body of Chriſt, the body of Chriſt is mine, and he is giuen to my ſoule. Now here comes in the queſtion; How canſt thou ſay that the body of Chriſt is giuen or deliuered to thee, ſeeing the body of Chriſt is ſitting at the right hand of God the Father? and looke how great diſtance is betwixt heauen and earth, as great diſtance is there betwixt the body of Chriſt, and thy body: how then ſay ye, that the body of Chriſt is giuen to you? The Papiſts vnderſtand not this; and therefore they imagine a groſſe and carnall coniunction. Except the Spirit of God reueale theſe things, they cannot be vnderſtood. The Spirit of God muſt illuminate our mindes, and be planted in all our hearts before we can come to the vnderſtanding of this. Then wouldeſt thou vnder-

derſtanding of this. Then wouldeſt thou vnderſtand how Chriſt is giuen thee? This ground is true, that the body of Chriſt is at the right hand of the Father; the bloud of Chriſt is at the right hand of the Father: yet notwithſtanding, though there be as great diſtance betwixt my body and the body of Chriſt, as is betwixt heauen and earth, yet Chriſts body is giuen to me, becauſe I haue a title to his body giuen to me: the right and title which is giuen to me of his body and bloud, makes me to poſſeſſe his body and bloud. The diſtance of the place, hurteth not my title nor my right: for if any of you haue a peece of Land lying in the fartheſt part of England, if ye haue a good title to it, the diſtance of the place cannot hurt your title: ſo I ſay, the diſtance of place hurts not my title and my right that I haue to Chriſt. But though he be ſitting at the right hand of the Father, yet the title and right that I haue to him makes him mine; ſo that I may ſay truly, this Chriſt is my property. Then Chriſt is not made mine, becauſe I fetch him out of the heauens: but he is mine becauſe I haue a ſure title and right to him, and hauing a ſure title and iuſt right to him, the diſtance of place, how farre ſoeuer it be, can no wayes hurt my title nor right; but where-euer he be, he is mine, becauſe I haue a right and title to him. Yea not onely haue I a title to him, but this title is confirmed to me: For as I get a title to him in the word, (and if I got not that title to him in the word, I durſt not come to the Sacrament) ſo in the Sacracrament I get the confirmation of my title, I get the Seale which confirmes my title. Then to come to the point, Chriſts body is ſitting at the right hand of the Father, and yet he is mine, and is deliuered to me, becauſe I haue right to his body, be it, where it will: he was borne for me, giuen to mee, and deliuered to me. So diſtance of place hurts not the ſurety of my title, as propinquity of place helpes not the ſurety of the ſame. Though Chriſt would bow the heauens, and touch thee with his body as he did *Iudas*, yet this could not helpe thee; for if thou haſt not a title to him, thou dareſt not call him thine. So it is not the neereneſſe nor proximity of place

that

that maketh Christ mine: It is onely the right that I haue to him: I haue right to him onely by faith: So by faith onely Christ is made mine. But they thinke they haue gotten a great vantage of vs, if we be so farre from Christ as the heauen is from the earth; but this shall be answered by Gods grace. I haue a title to his bodie, his bodie is distant from my bodie? yet his bodie is not distant from me, that is, from my soule; I say his bodie and my soule are conioyned. It is a strange ladder that will reach from the earth to the heauens, yet let me tell you, there is a cord that extendeth from the earth to the heauens; and coupleth me and Christ together, and this is onely true faith: By true faith, Christ, though he be in the heauens, is coupled and conioyned with me who am here on earth. I will shew you this by a similitude. Is not the bodie of the Sunne in the firmament? It is impossible for you to touch the bodie of the Sunne, yet the bodie of the Sunne and ye are conioyned, How? By those beames that shine on you, by that light that shineth vpon you: Why may not the bodie of Christ then though it be in the heauens, be conioyned with me that am on earth, namely, by the beames, by the light and gladnesse that floweth from his bodie? My bodie and Christs bodie are conioyned by the vertue and power flowing from his bodie: which vertue and power quickneth my dead soule, maketh me to liue the life of Christ, to begin to die to my selfe: and euer the more I die to my selfe, the more I liue to Christ. This coniunction now is the ground, as I told you, of all our felicitie and happinesse, and I haue made it cleare to you at this time so far as God hath giuen me insight. Alwaies ye see this coniunction is brought to passe by two speciall meanes; by the holy Spirit & by faith: If there be no other meanes but these two, what needest thou a carnall or a visible coniunction? Faith is inuisible, and the Spirit is inuisible, therefore thou canst not see it, nor take it vp with the eye of thy bodie: The power of the holy Spirit is so subtile, secret and inuisible, that thou canst not perceiue it nor take it vp with

Faith is that which couples vs and Christ.

Similitude taken from the Sunne.

the eye of the bodie, and it will worke great effects in thy ſoule or euer thou perceiueſt his working. In reſpect therefore that the meanes of this coniunction are ſo ſubtill, ſecret, and ſpirituall, why thinkeſt thou to get a ſight of this coniunction with the eye of thy bodie? why imagineſt thou ſuch a carnall coniunction as this, which would do thee no good if thou hadſt it? Knoweſt thou not that the Spirit that coupleth vs and Chriſt is infinite? ſo that it is as eaſie for the Spirit to couple vs and Chriſt, how far diſtant ſoeuer we be, as it is eaſie for our ſoules to couple our head and the feete of our bodies though they be diſtant. Then ſeeing this coniunction is the ground and fountaine of all our happineſſe: and ſeeing this ground of happineſſe is ſo ſubtill and ſo ſpirituall, what is your part? Remoue all your outward ſenſes, remoue all your naturall motions, remoue your naturall diſcourſes and your naturall reaſon, and follow the ſight and information of the Spirit of God: Craue that it would pleaſe him to illuminate your vnderſtanding, that by the light of his Spirit ye may ſee clearely the ſpirituall coniunction. Except the eye of the Spirit be giuen you to perceiue this ſpirituall coniunction, it is not poſſible that ye can get any inſight in it. But if the Lord of his mercie will beſtow ſome meaſure of his holy Spirit vpon you; out of queſtion ye ſhall ſoone come to the vnderſtanding of it, and ye ſhall thinke the time happie that euer ye heard this word. Except ye haue ſome part of this Spirit, it is not poſſible that ye can be ſpirituall.

That which is borne of fleſh and bloud will remaine fleſh and bloud, except the Spirit come in and make it ſpirituall.

Therefore ye muſt be borne againe of the Spirit, ye muſt be borne in the bodie of Chriſt, his Spirit muſt quicken you.

This is called the quickning and liuing Spirit of Chriſt by *Iohn*. And ſo ſoone as the Spirit cometh, what doth it? It chaſeth away darkneſſe out of the vnderſtanding: whereas before I knew not God, now I ſee him, not onely generally

rally that he is a God but that he is my God in Christ. What more doth the holy Spirit? It openeth the heart as well as the minde: and what doth it there? Those things whereon I bestowed the affections of my heart and imployed the loue of my soule, are by the working of the holy Spirit made gall to me, he maketh them venome to me, and to be as deadly hated of me as poyson: He worketh such an inward disposition in my soule, that he maketh me to turne and flie from those things whereon I imployed my loue before, and to imploy it vpon God. This is a great perfection. Alwaies in some measure he maketh me to loue God better then any other thing: He changeth the affections and inclinations of my soule, he changeth the faculties and qualities of my soule: And though our hearts and minds be made new, yet the substance of them is not changed, but onely the faculties and qualities are changed, in respect of the which change we are called new creatures, and except you be found new creatures ye are not in Christ.

Conclusion with an exhortation.

Now to come to the point. This secret coniunction is brought to passe by faith and by the holy Spirit: by faith we lay hold on the bodie and bloud of Christ: And though we be as farre distant as heauen and earth are, the Spirit serueth vs as a ladder to conioyne vs with Christ: As the ladder of *Iacob* which reached from the ground to the heauen, to the selfe same vse serueth the Spirit of God to conioyne the bodie of Christ with my soule. Then obserue the whole in a word: What maketh you to haue any right or title to Christ? Nothing but the Spirit: nothing but faith. What should be your studie then? Seeke by all meanes possible to get faith: that as Peter, Acts 15. 9. saith, your hearts and consciences may be sanctified by faith. And if you endeuour not as well to get faith in your hearts as in your minds, your faith auaileth not. What auaileth the faith that fleeteth in the fantasie, and bringeth a naked knowledge without the opening of the heart and consent of the will? So there must be an opening of thy heart and consent of thy will to do that thing that God commandeth, or else thy

faith auaileth not. Then ſtriue to get faith in your hearts and minds; and doing ſo, ye do the duties of Chriſtians. This is not done without the diligent hearing of the word, and diligent receiuing of the Sacrament. Then be diligent in theſe exerciſes, and be diligent in prayer: Praying in the holy Ghoſt, that he would nouriſh your ſoules inwardly with the bodie and bloud of Chriſt: That he would increaſe faith in your hearts and minds, and make it to grow vp more and more daily, vntill you come to the full fruition of that bleſſed immortalitie: Vnto the which the Lord of his mercie bring vs; and that for the righteous merits of Chriſt Ieſus: To whom with the Father and the holy Ghoſt, be all honour, praiſe and glorie, both now and euer: Amen.

THE FIFTH SERMON, VPON THE LORDS SVPPER.

1. COR. 11. 23.

For I haue receiued of the Lord, that which I alſo haue deliuered vnto you: to wit, that the Lord Ieſus in the night that he was betrayed, tooke Bread, &c.

WE haue heard (wel-beloued in Chriſt Ieſus) in our laſt exerciſe, what names were giuen to the Sacrament of the Lords Supper, as well in the Scriptures as by the Ancients of the Latine and Eaſt Churches: we heard the chiefe ends wherefore, and whereunto this holy Sacrament was at firſt inſtituted: we heard the things that were contained in this Sacrament, what they were, how they are coupled, how they are deliuered, and how they are receiued: we heard alſo ſome obiections that might be obiected to the contrarie of this doctrine: we heard

heard them propounded, and as God gaue the grace, refuted: we heard how the faithfull ſoule is ſaid to eate Chriſts body, and drinke Chriſts bloud: We heard the manner how Chriſt is, or can be receiued of vs. And we concluded in this poynt: That Chriſt Ieſus the Sauiour of mankinde, our Sauiour, cannot be perceiued nor yet receiued, but by a ſpirituall way and apprehenſion. Neither the fleſh of Chriſt, nor the bloud of Chriſt, nor Chriſt himſelfe, can be perceiued but by the eye of faith; can be receiued but by the mouth of faith; nor can be layd hold on, but by the hand of faith.

Now faith is a ſpirituall thing: for faith is the gift of God, powred downe into the hearts and minds of men and women, wrought in the ſoule of euery one, and that by the mighty working and operation of the holy Spirit. So the onely way to lay hold on Chriſt being by faith, and faith of it owne nature being ſpirituall, it followeth therefore that there is no way to lay hold on Chriſt but a ſpirituall way: there is not a hand to faſten on Chriſt but a ſpirituall hand, there is not a mouth to digeſt Chriſt but a ſpirituall mouth. The Scriptures familiarly by all theſe termes deſcribe the nature and efficacy of faith.

How we are ſaid to eate the fleſh, and drinke the bloud of Chriſt.

We are ſaid to eate the fleſh of Chriſt by faith, and to drinke his bloud by faith, in this Sacrament: chiefly in doing of two things: Firſt, in calling to our remembrance the bitter death and paſſion of Chriſt, the bloud that he ſhed vpon the croſſe, the Supper which he inſtituted in remembrance of him, before he went to the Croſſe: the commandement which he gaue: *Do this in remembrance of me:* I ſay, we eate his fleſh, and drinke his bloud ſpiritually. Firſt in this point, in recording and remembring faithfully how he died for vs, how his blond was ſhed vpon the croſſe. This is the firſt point, a point that cannot be remembred truly, except it be wrought by the mighty power of the holy Spirit. The ſecond poynt of the ſpirituall eating ſtandeth in this, That I and euery one of you beleeue firmely, that he died for me in particular: That his bloud was ſhed on the

croſſe, for a ful remiſſion and redemption of me and my ſins. The chiefe and principall point of the eating of Chriſt his fleſh & drinking of his bloud, ſtandeth in beleeuing firmly that that fleſh was deliuered to death for my ſinnes; that that bloud of his was ſhed for the remiſſion of my ſinnes: and except euery ſoule come neere to himſelfe, and firmely conſent and agree, and be perſwaded, that Chriſt died for him: that ſoule can not be ſaued, that ſoule can not eate the fleſh, nor drinke the bloud of Chriſt. Then the eating of the fleſh, and drinking of the bloud of Chriſt, ſtandeth in a faithfull memorie, in a firme beliefe, and in a true applying of the merits of the death and paſſion of Chriſt, to my owne conſcience in particular.

There were ſundry things obiected againſt this kind of receiuing: I will not inſiſt to repeate them: But beſide all the obiections which ye heard obiected againſt this kinde of ſpirituall receiuing by faith, they ſay, If Chriſt his fleſh nor his bloud be not perceiued, nor receiued, but by the Spirit, by faith in the Spirit: then ſay they, ye receiue him but by an imagination: if he be not receiued carnally nor corporally, but onely by the Spirit and by faith; then is he not receiued but by way of imagination, conceite, and fantaſie. So they account faith an imagination of the minde, a fantaſie and opinion, fleeting in the hearts of men. I cannot blame them to thinke ſo of faith: For as none can iudge of the ſweeteneſſe of hony, but they that haue taſted of it: ſo there is none can diſcerne nor iudge of the nature of faith, but they that haue felt it, and taſted in their hearts what it is. And if they had taſted and felt in their ſoules, what faith brings with it; alas, they would not call that ſpirirituall Iewell, and onely iewell of the ſoule, an imagination. They call it an imagination: and the Apoſtle deſcribing it, Heb. 11. 1. calleth it a ſubſtance and ſubſtantiall ground: Marke how well theſe two agree, *An imagination, and a ſubſtantiall ground.* They call it an vncertaine opinion, fleeting in the braine and fantaſie of man: He calleth it an euidence and demonſtration, in the ſame definition. See how directly con-

contrary, the Apoſtle and they are, in the nature of faith. Vpon this they infer, that as it is true in generall, he can not be deliuered nor giuen, but that ſame way that he is receiued; and looke what way any thing is receiued, the ſame way it is giuen and deliuered: So (as they ſay) he being receiued by way of imagination, he is alſo in their fantaſie, giuen and deliuered by way of imagination. For if he be not giuen, ſay they, to thy hand, to thy mouth, nor to thy ſtomack corporally: he cannot be giuen but by an imagination and fantaſticall opinion. The reaſon that moueth them to thinke that Chriſt cannot be theirs, nor giuen to them truly in effect and really, except he be giuen carnally, is this: That thing which is ſo far abſent and diſtant from vs as the heauen is from the earth, cannot be ſaid to be giuen vs, nor to be ours: But by our owne confeſſion, ſay they to vs, Chriſt his body is as farre abſent from vs as the heauen is from the earth: Therefore Chriſt his body, nor his fleſh, cannot be giuen vnto vs, except by way of imagination, and ſo not truly nor in effect. This argument framed in this ſort, would at the firſt ſight ſeeme to be of ſome force. But let vs examine the propoſition of it: The propoſition is this; *That thing which is ſo farre abſent from vs as the heauen is from the earth, cannot be ſaid to be deliuered to vs, to be giuen to vs, or any wayes to be ours.*

Now whether is this propoſition true or falſe? I ſay, this propoſition is vntrue, and the contrarie moſt true. A thing may be giuen to vs, and may become ours, though the thing in perſon it ſelfe be as farre diſtant from vs as the heauen is from the earth. And how proue I this? What maketh any thing to be ours? What maketh any of you eſteeme a thing to be giuen vnto you? Is it not a title? Is it not a iuſt right to that thing? If ye haue a iuſt right giuen vnto you, by him who hath power to giue it and a ſure title, confirmed to you by him who hath the power; though the thing that he giueth vnto you, be not deliuered into your hands, yet by the right and title which he granteth to you, is not the thing yours? There is no doubt of it, for it is not the

neernes of the thing to my body & to my hand, that maketh the thing mine; for it may be in mine hand, and yet not belong to me. Neyther is it the distance nor absence of the thing that makes it not to be mine, but it may be farre absent from me and yet be mine, becaue the title is mine, and becauſe I haue gotten a right to it from him who hath the power to giue it. So then this ground is true, It is a ſure title and a iuſt right that maketh a thing, though it be far diſtant from vs, to be ours. But ſo it is, that a liuelie and true faith in the bloud and death of Chriſt, maketh vs to haue a ſure title and a good right to the fleſh and bloud of Chriſt, and to his merites: looke what he merited by his death, & ſhedding of his bloud vpon the croſſe, all that together with himſelfe alſo appertaineth to me, and that by a title and a right which I haue gotten to him, of God; which is faith: And the ſurer that my title is, the more ſure am I of the thing that is giuen me by the title. Now this Sacrament of the Lords Supper, was inſtituted to confirme our title, to ſeale vp our right which we haue to the bodie and bloud, to the death and paſſion of Chriſt: and ſo the bodie of Chriſt is ſaid to be giuen to vs, the bloud of Chriſt is ſaid to be deliuered to vs, when our title which we haue of him, of his death, of his bodie and bloud, is confirmed in our harts. For this Sacrament is inſtituted for the growth and increaſe of our faith, for the increaſe of our holineſſe and ſanctification: which faith the greater that it is in our hearts, the more ſure are we, that Chriſt his death appertaineth to vs. I grant as I haue ſaid, that the fleſh of Chriſt is not deliuered into my hndes, his fleſh is not put into my mouth, nor entreth into my ſtomacke: Yet God forbid that thou ſhouldſt ſay, He is not truly giuen, although Chriſts fleſh be not put into thy hand, nor mouth of thy bodie: and wherfore ſhould it? Hath he not appointed bread & wine for the nouriſhment of the bodie & may not that content you? Are they not ſufficiēt to nouriſh you to this earthly & temporall life? Hath he not appointed Chriſt to be deliuered to the inward mouth of thy ſoule, to be giuen into the hand

hand of thy ſoule, that thy ſoule may feede on him and be quickned with that life wherewith the Angels liue, wherewith the Sonne of God and God himſelfe liue?

So the fleſh of Chriſt is not appointed to nouriſh thy bodie, but to nouriſh thy ſoule in the hope, yea in the growth of that immortall life: and therefore I ſay, though the fleſh of Chriſt be not deliuered into the hand of thy body, yet it is deliuered to that part that it ſhould nouriſh: the ſoule is that part that it ſhould nouriſh, therefore to the ſoule it is deliuered.

Yea that Bread and that Wine are no more really deliuered to the bodie and to the hand of the bodie, then the fleſh of Chriſt is deliuered to the ſoule and to the hand and mouth of the ſoule, which is faith: therefore craue no more a carnall deliuerie, nor thinke not vpon a carnall receiuing.

Thou muſt not thinke that either God giueth the fleſh of Chriſt to the mouth of the bodie; or that thou by the mouth of thy bodie receiueſt the fleſh of Chriſt: For ye muſt vnderſtand this principle in the Scriptures of God; our ſoules cannot be ioyned with the fleſh of Chriſt, nor the fleſh of Chriſt cannot be ioyned with our ſoules but by a ſpirituall band. Not by a carnall band of bloud and alliance; not by the touching of his fleſh with our fleſh: but he is conioyned with vs by a ſpirituall band; that is, by the power and vertue of his holy Spirit. And therefore the Apoſtle ſaith, 1. *Cor.* 12. 13. That by the meanes of his holy Spirit, all we who are faithfull men and women, are baptized into one bodie of Chriſt. That is, we are conioyned and faſtened with one Chriſt by the meanes, ſaith he, of one Spirit: not by a carnall band or any groſſe coniunction, but only by the band of the holy Spirit.

That ſame holy Spirit that is in him, is in euery one of vs in ſome meaſure: and in reſpect one Spirit is in him and in vs, therefore we are accounted all to be one bodie, and to be members of one ſpirituall and myſticall bodie. And in the ſame verſe the Apoſtle ſaith, We are all made to drinke into

Our vnion with Chriſt by one and the ſame Spirit.

into one and the ſelfe ſame Spirit: that is, we are made to drinke of the bloud of Chriſt. And this bloud is no other thing but the quickning vertue and power that floweth from Chriſt, and from the merits of his death: we are made all to drinke of that bloud when we drinke of the liuely power and vertue that floweth out of that bloud.

So there is not a band that can couple my ſoule with the fleſh of Chriſt, but onely a ſpirituall band and a ſpirituall vnion. And therefore it is that the Apoſtle 1. *Cor.* 6. 17. ſaith, *He that is ioyned vnto the Lord is one Spirit.* And *Iohn* ſaith, *That which is borne of the Spirit, is Spirit.* So it is onely by the participation of the holy Spirit that we are conioyned with the fleſh and bloud of Chriſt Ieſus.

That carnall band whether it be the band of bloud which runneth through one race, or the carnall touching of fleſh with fleſh, that carnall band (I ſay) was neuer eſteemed of by Chriſt. In the time that he was conuerſant here vpon earth, he reſpected nothing that band: for as he witneſſed himſelfe by his owne words, he neuer had that carnall band in any kind of reuerence or eſtimation in reſpect of the ſpirituall band.

But as for the ſpirituall band whereby we are coupled with him by one Spirit; he euer eſteemed of this band in the time that he was conuerſant on earth, & in a word, he hath left the praiſe and commendations of the ſame.

To let you ſee how lightly he eſteemed of the carnall band of bloud and alliance, which we eſteeme ſo much, ye may ſee in the eight of *Luke*, 20. 21. for there they coming to him, ſay, *Maſter, thy Mother and thy brethren ſtand without, and would ſee thee*: ye ſhall heare his anſwer vnto them, how little he eſteemed of that carnall band; in the 21. *verſe*, in a manner denying that band, he ſaith; *My Mother and my brethren, are thoſe which heare the word of God and do it.* As if he would haue ſaid, It is not that carnall band ẏ I eſteeme: it is not that carnall coniunction that I reuerence: it is the ſpirituall coniunction by the participation of his holy Spirit; whereby we are mooued to heare the word of God, to giue

reuerence

reuerence to it and to obey it.

This carnall band was neuer profitable, as that in the 8 of *Luke* doth plainly testifie: for if the touching of Christs flesh had bene profitable, the multitude, whereof mention is made in that Chapter, that thrusted and preased him, had bene the better by their carnall touching. But so it is that there was neuer any of them the better by their carnall touching; therefore the carnall touching profiteth nothing. Saith not Christ himselfe, *Iohn 6. 63.* (to draw them from that sinister confidence they had in the flesh onely) *My flesh profiteth nothing; It is the Spirit that quickneth?* To touch him by the holie Spirit and by faith in thy soule, this touching by faith hath euer bene profitable, and we haue a plaine example of it in the same Chapter.

Euen so the poore woman that had long bene diseased with a bloudie issue the space of twelue yeares, and had wasted and consumed the greatest part of her substance in seeking remedie; she found no helpe by the naturall and bodily Physition: at the last by vertue of the holie Spirit working faith in her heart, she vnderstands and conceiues that she is able to recouer the health of her bodie and the health of her soule from Christ Iesus, who came to saue both bodie and soule. And vpon this perswasion which she had in her heart, that Christ could cure both bodie and soule, she came vnto him; and as the Text saith, she preased through the multitude to come to him: and when she was come, it is not said that she touched his flesh with her hand (in case the Papists would ascribe the vertue which came out of him to her carnall touching:) but it is said, that she touched onely the hemme of his garment with her hand; and with faith, which is the hand of the soule, she touched her Sauiour God and man. And to let you vnderstand that she touched him by faith, he saith to her at the last, *Go thy way, thy faith hath saued thee.*

She touched him not so soone by faith, but incontinent there came a power out of him: which power and vertue she felt by the effect of it in her soule; and our Sauiour felt it when

when it went from him. The effect whereby ſhe felt it, was the health of her ſoule: and the effect whereby he felt it, was the going from him. And ſo ſoone as he felt it go from him, he ſaith, Who is it that hath touched me? *Peter* (who was euer moſt ſuddaine) anſwereth and ſaith, Thou art thronged and thruſted by the multitude, & yet thou askeſt who hath touched thee.

Our Sauiour anſwers againe, It is not that touching that I ſpeake of; it is another kind of touching. There is one hath touched me who hath drawne a vertue and power out of me: the multitude taketh no vertue from me. The poore woman thinking ſhe had done amiſſe, and perceiuing ſhe could not be hid, came trembling and ſaid; I haue done it. He anſwered her at the laſt and ſaid, *Depart in peace; thy faith hath ſaued thee:* Thy faith hath drawne out a vertue and power from me, that hath made both thy ſoule and thy bodie whole.

So that this touching of Chriſt hath euer bene profitable; is & ſhall be profitable: like as the touching of Chriſt with the corporall hand hath neuer bene, is not, nor euer ſhall be profitable. And why? Chriſt is not appointed to be a carnall head, to be ſet vpon the necks of our bodies, that he may do the office of a carnall head thereunto, to furniſh naturall motions and ſenſes to our bodies. No, the Scriptures call not Chriſt a naturall head, but the Scriptures call him a ſpirituall head, to be ſet vpon the necke of our ſoules: that is, to be conioyned with our ſoules; that out of him into our ſoules may diſtill holy motions, heauenly ſenſes; and that there may flow out of him to vs, a ſpirituall and heauenly life.

Then the Scriptures call him a ſpirituall head, as they call vs a ſpirituall bodie: and as the life which we get from him is ſpirituall, ſo all our coniunction with him is ſpirituall. And in reſpect he worketh that ſame operation in my ſoule, which the carnall head doth in my bodie, therefore he is called a ſpirituall head: therefore he is called the head of his Church, becauſe he furniſheth her with ſpirituall motion

and

and ſenſes, which is the life of the Church.

So to be ſhort, there is nothing in this coniunction carnall; there is nothing groſſe in it; there is nothing that may be compaſſed by our naturall iudgement and vnderſtanding. And therefore whoſoeuer would attaine to any ſmall in-ſight of this ſpirituall coniunction betweene Chriſt and vs, of neceſſitie he muſt humble himſelfe & earneſtly pray for the Spirit; otherwiſe it is not poſſible to get any vnderſtanding, no not the leaſt apprehenſion how the fleſh of Chriſt and we are conioyned, except we haue ſome light giuen vs by the Spirit; that is, except our hearts be wakened by the mighty working of the Spirit of Chriſt, this ſhall remaine as a dead & cloſed letter vnto vs. So ye are to craue that the Lord in his mercie would waken you, illuminate your vnderſtandings, and make you to haue a ſpirituall light to diſcerne of theſe ſpirituall things. Next, ye muſt ſtudie and be carefull to remoue all vaine cogitations & earthly fantaſies: when ye come to heare ſo high a matter, ye muſt caſt off all filthie thoughts, ill motions and care of the world; and ye muſt ſhake off all things that clog your hearts. Thirdly, ye muſt come with a purpoſe to heare the word, to giue diligent eare to the word, & with a ſanctified heart to receiue it; with a purpoſe to grow and increaſe in holineſſe, as well in bodie as in ſoule all the daies of your life. Exhortation.

And coming with this purpoſe, no queſtion, the holie Spirit ſhall reueale thoſe things to you which ye want. And though this word paſſe and bring no commoditie for the preſent, yet the holie Spirit hereafter ſhall reueale to thee the truth of that which thou haſt now heard. This then is the end of all; Be preſent in your hearts and minds, and let your ſoules be emptied of all the cares of the world, that they may receiue that comfort which is offered in the hearing of the word.

Now I come to the defining of the Sacrament of the Lords Supper. I call this Sacrament, *An holy Seale*, annexed to the couenant of grace and mercie in Chriſt. A ſeale to be miniſtred The definition of the Sacrament of the Lords Supper.

miniſtred publikely, alwaies according to the holy inſtitution of Chriſt Ieſus: that by the lawful miniſtery thereof, the Sacramentall vnion betweene the ſignes and the thing ſignified, may ſtand: and this vnion ſtanding, Chriſt Ieſus who is the thing ſignified, is as truly deliuered to the increaſe of our ſpirituall nouriſhment, as the ſignes are giuen and deliuered to the body, for our temporall nouriſhment.

Why this Sacrament is called a Seale.

Now let vs examine the words and parts of this definition. Firſt of all, I call this Sacrament a Seale; becauſe this Sacrament ſerueth to the ſame vſe to our ſoules, that a common ſeale doth to a common Euidence. As the ſeale which is annexed to the Euidence, confirmes & ſeales vp the truth contained in the Euidence: ſo this Sacrament of the body and bloud of Chriſt, confirmeth and ſealeth vp the truth of mercy and grace, contained in the couenant of mercy and grace: for this reſpect it is called a ſeale.

Why it is called an holy Seale.

It is called *An holy Seale*. Why? Becauſe it is taken from profane vſe, whereunto that bread ſerued before; and that bread is applyed to an holy vſe. There is a power giuen to that bread, to ſignifie the precious body of Chriſt Ieſus, to repreſent the nouriſhing and feeding of our ſoules. And in reſpect it ſerueth now in the Sacrament to ſo holy an vſe, therfore I call it an holy ſeale. This is not my word; it is the Apoſtles, *Rom.* 4. 11. where he giueth the Sacrament the ſame name and calleth it a ſeale. And further, if the wiſedome of Chriſt in his Apoſtle had bene followed, and if men had not inuented new names of their owne for this Sacrament, but had contented & ſatisfied themſelues with the names which God hath giuen by his Apoſtle, & that Chriſt himſelfe hath giuen to this Sacrament; I am aſſured, none of theſe controuerſies and debates (which neuer will ceaſſe) had fallen out: but where men will go about to be wiſer then God, and go beyond God in deuiſing names which he neuer gaue, vpon mens owne inuention ſuch debates haue fallen out. A leſſon by the way, that no fleſh preſume to be wiſer then God, but let them ſtoupe & keepe the names which God hath giuen to this Sacrament.

Third-

Thirdly, I ſay, annexed to the Couenant; annexed and hung to the Charter: becauſe it cannot be called a ſeale properly except it be hung to an Euidence. What it is by nature the ſame it remaineth, and no more, if it be not annexed to ſome Euidence: it is onely the hanging of it to the Euidence that maketh men account it a ſeale; not being eſteemed except it be hanged to the Euidence. Euen ſo it is here; if this Sacrament be not miniſtred and ioyned to the preached word, to the preaching of the couenant of mercy and grace, it cannot be a ſeale; but what it is by nature, it is no more. As by nature it is but a common peece of bread; ſo it is no more if it be not annexed to the preaching of the word, and miniſtred therewith as Chriſt hath commanded. Therfore I ſay, the ſeale muſt be annexed and hanged to the Euidence, to the preaching of the word, for the confirming of the Euidence; otherwiſe it is not a ſeale. But it is not ſo with the Euidence which is the word of God: for ye know any Euidence will make faith though it want a ſeale; and it will ſerue to make a right, if it be ſubſcribed without a ſeale: but the ſeale without the Euidence auaileth nothing. Euen ſo it is with the word of God: though the Sacraments be not annexed to the word, yet the word will ſerue the turne: it ſerueth vs to get Chriſt, it ſerueth to ingender and beget faith in vs, and maketh vs to grow vp in faith. But the ſeale without the word can ſerue vs to no holy vſe: therefore I ſay, the ſeale muſt be annexed to the word preached, to the couenant of mercy and grace.

Why the ſeale is ſaid to be annexed to the couenant.

Now it followeth in the definition, that this ſeale muſt be miniſtred publikely. Wherefore ſay I publikly? To exclude all priuate adminiſtration of this Sacrament. For if this Sacrament be adminiſtred to any priuately, it is not a Sacrament. Why? Becauſe the Apoſtle calleth this Sacrament a Communion: therefore if ye adminiſter it priuately, ye loſe the Sacrament. For this Sacrament is a Communion of the body and bloud of Chriſt: therefore of neceſſity it muſt be by way of communication; and ſo the action muſt be publikely miniſtred.

Why the Sacrament ſhould be miniſtred publikely. First reaſon.

Second-

Secondreaſō. Secondly, this Sacrament muſt be publikely miniſtred, becauſe Chriſt Ieſus who is the thing ſignified in this Sacrament, is no ſuch thing as pertaineth to one man onely: if this were ſo, he might be priuatly giuen and miniſtred. But ſeeing Chriſt which is the thing ſignified in the Sacrament, is a common thing belonging to euery faithfull man and woman, therefore he ought to be commonly giuen to all, in a cōmon action, in a ſociety, & congregation of the faithfull.

Thirdly, this Sacrament is a Thanſgiuing to God the Father for his benefites. Now it appertaineth not to one or two, to thanke God onely; but as we are all partakers of his temporall and ſpirituall benefits, ſo we ought all of vs publikely to giue him thankes for the ſame. Therefore I ſay, in the definition, this ſeale ought to be publikely, and not priuately miniſtred; as the Papiſts do in their priuate Maſſes.

This Seale muſt be publikely miniſtred according to Chriſt his inſtitution. Wherefore ſay I Chriſt his inſtitution, more then mans inſtitution or Angels inſtitution? Why keepe I to Chriſt his inſtitution? Becauſe man hath not power to inſtitute or make a Sacrament: becauſe an Angell hath not power to make or inſtitute a Sacrament. For none hath power to make or inſtitute a Sacrament, but he ẏ hath power to giue Chriſt, who is the thing ſignified in the Sacrament. But ſo it is that none hath power to giue Chriſt but either the Father or himſelfe: therfore none hath power to make or inſtitute a Sacrament, but either the Father or the Sonne: only God muſt make a Sacrament. Secondly, this Sacrament is a part of Gods ſeruice and worſhip: but ſo it is that none hath power to appoynt any part of his ſeruice, or preſcribe any part of his worſhip, but onely God himſelfe: therefore none can make a Sacrament but God himſelfe. There is no Prince wil be contented to be ſerued after another mans fantaſie: but he will preſcribe his ſeruice according vnto his owne pleaſure: how much more is it meete that God ſhould appoint his own ſeruice & worſhip? Therfore there is neither man nor Angell, hath power to inſtitute any part of the ſeruice of God.

Why this ſeale muſt be miniſtred according to Chriſt his inſtitution. None hath power to inſtitute a Sacrament but God onely.

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The Sacraments are a part of his ſeruice: therfore there is no Angel nor man hath power to inſtitute a Sacrament. The greateſt ſtile that any man can haue in the miniſterie of the word and Sacraments, is that ſtile which the Apoſtle giues them, 1. *Cor.* 4. 1. There we are called Stewards and Diſpenſers of the graces of God, Miniſters of thoſe myſteries and holy things. It followeth then, that we are not Authors, Creators and makers of them, but onely Miniſters and Diſpenſers of the Sacraments. So it is euident, that no man nor creature hath power to make a Sacrament. Then it muſt be according to the inſtitution of Chriſt, his inſtitution muſt be kept: looke what he ſaid, what he did, what he commanded thee to do; all that muſt be ſaid, done and obeyed. If thou leaueſt one iot of that vndone which he commanded thee to do, thou peruerteſt the inſtitution: for there is nothing left in regiſter of that inſtitution but it is eſſentiall.

So in the celebration of Chriſts inſtitution we muſt take heede to whatſoeuer he ſaid, did or commanded to be done: Thou muſt firſt ſay whatſoeuer he ſaid, and then do whatſoeuer he did. For the Miniſtery of the Sacrament muſt follow after the word. Firſt thou muſt ſay that which Chriſt commanded thee to ſay, and thou muſt teach that which he commanded thee to teach: and then miniſter the Sacrament. Then to keepe this inſtitution we muſt begin at the ſaying, and ſay whatſoeuer Chriſt commanded vs; then after, faithfully to do all that which he commanded to be done. Then I call the word, the whole inſtitution of Chriſt Ieſus, preached and proclaimed, denounced diſtinctly, clearely and ſenſibly to the people in ſuch ſort, that if we leaue any kind of circumſtance or ceremonie of this inſtitution vndone, we peruert the whole action.

We call the word in the Sacrament, the whole inſtitution.

It is agreed vpon and condeſcended vnto betweene vs who celebrate this inſtitution, and all the ſects in the world who haue ſeparated themſelues from this inſtitution, That two things are neceſſarie, and muſt concurre in the nature and conſtitution of a Sacrament. To wit, there muſt be a

Word and element muſt concurre in the conſtitution of a Sacrament.

word, and there muſt be an element concurring. There is not a ſect that granteth not this, That the word muſt concur with the element, before there can be a Sacrament. Though they eaſily admit this generall, wherein we agree well with them, yet when it cometh to the ſpeciall, and that we enter into particular in the handling and treating of the word; how well ſoeuer we agree in the generall, yet in the particular we are farre aſunder. For when we come to diſpute and reaſon on theſe particulars; Firſt, what we meane by the word: Secondly, how this word ought to be intreated: Thirdly, what vertue this word hath: Fourthly, how farre the vertue of this word doth extend it ſelfe: And laſt of all, to whom the word ought to be directed and pronounced: In all theſe particulars we are as far aſunder as euer we ſeemed to agree in the generall.

What we meane by the word in the Sacrament.

I leaue to meddle with any other ſect, but will deale with the Papiſts onely, becauſe we haue moſt to do with them: And firſt of all we are to vnderſtand what we meane by the word, and what they meane by it. We by the word (as I haue ſaid) vnderſtand the whole inſtitution of Chriſt Ieſus, whatſoeuer he ſaid, or did, or commanded to be done, without adding or diminiſhing, or alteration of the meaning or ſenſe of the word: This we meane by the word in the Sacrament.

What the Papiſts vnderſtand by the word in the Sacramẽt.

Now what vnderſtand the Papiſts by the word? They preach not the inſtitution of Chriſt, nor take the whole inſtitution as he left it. But in place thereof, they ſelect and chuſe out of his inſtitution foure or fiue words, and they make the whole vertue of the inſtitution to conſiſt in the foure or fiue words. And it were nothing if they would content themſelues with theſe words, becauſe they are the words of the inſtitution. But they adde to the words, they take from the words, and alter the meaning of the ſame words at their pleaſure. That ye may know this; In their Maſſe which they call the Lords Supper, I will let you ſee the ſubſtance of it: I will deuide their Maſſe into ſubſtantiall and accidentall things. To the ſubſtance of the Maſſe there

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are three things required. There muſt of neceſſitie be a Prieſt, that is to ſay, ſuch a one as takes vpon him the office of our Mediatour Chriſt Ieſus, to interceede betweene God and man. Secondly, to the ſubſtance of the Maſſe is required, that the Prieſt offer the bodie and bloud of Chriſt. We come here to receiue the ſame things: There the Prieſt offers them to God the Father. Thirdly, by this worke (ſay they) they obtaine all good things: by this worke wrought they obtaine remiſſion of ſinnes as well to the dead as to the quicke; but in ſpeciall they obtaine remiſſion of ſinnes to the Prieſt who is the diſtributer, & to him to whom the Prieſt applieth that ſacrifice: And as for the reſt of the Church who are abſent, they obtaine this remiſſion of their ſinnes by this worke generally. Theſe three things are neceſſarie to the ſubſtance of the Maſſe. As for the accidents that muſt concurre to the making of a Maſſe, they are of two ſorts: Some of them are alwaies neceſſarie, without the which that action cannot be: againe, ſome are not neceſſarie, and the action may be without them, but not without a deadly ſinne. Theſe things that are neceſſarie, concerne partly the Prieſt, and partly the action it ſelfe. The accidents that are neceſſarie to the Prieſt are of two ſorts: One ſort are ſuch, as without the which he cannot be a Prieſt; The other ſort ſuch, without the which he cannot be free from deadly ſin. The things without the which he cannot be a Prieſt, are theſe: Except he haue a power giuen of his Biſhop to conſecrate, which power is iuſtified by the vnction and ſhauing of his crowne: Except againe, he haue power to ſpeake, and that the roofe of his mouth be whole that he may ſpeake, he cannot be a Prieſt. Theſe two are alwaies neceſſarie, and concurre to the perſon. Other things againe are not ſo neceſſarie; as that the Prieſt muſt be free from ſuſpenſion, from curſing, deadly ſinne, and all Eccleſiaſticall paine and cenſures. Theſe things are neceſſarie to the perſon. There are againe two things neceſſarie to the action: One ſort without the which the action cannot be; without the Lords prayer it cannot be, without the fiue words of the inſtitution it

cannot be. Other things againe are not ſo neceſſarie; as the conſecration of the place where the Maſſe is ſaid, the Altar ſtone, the bleſſing of the Chalice, the water, the ſinging, he that ſhould helpe to ſay Maſſe, and the reſt. So they and we in no ſort agree concerning the word what is meant by it. The ſecond point is, how this word ought to be intreated, wherein we are as farre aſunder: we ſay, the word taken as hath bene ſaid, for the whole inſtitution, ought to be intreated after this manner. Firſt, there ought to be a lawfull Paſtor, who hath his calling of God to deliuer it. And this Paſtor ought to deliuer the word lawfully; what is that? he ought to preach it, to proclaime it publikely, with a plaine ſpeech to denounce it: he ought to open vp and declare all the parts of it, what is the peoples part, & what is his owne part, how he ought to deliuer and diſtribute that Bread and that Wine, how the people ought to receiue at his hands that Bread and that Wine, to informe their faith how they ought to receiue Chriſts bodie and bloud ſignified by that Bread and Wine: As alſo he ought to teach them how they ſhould come with reuerence vnto that Table, and communicate with the pretious bodie and bloud of Chriſt. This he ought to do in a familiar language, that the people may vnderſtand him, that they may heare him, that they may perceiue and lay vp in their hearts the things that he ſpeaketh. For what auaileth it you to heare a thing whiſpered and not ſpoken out? or if it be ſpoken out, what auaileth it you to heare it if ye vnderſtand it not? For except ye heare Chriſt in a familiar and plaine language, ye cannot vnderſtand: and except ye vnderſtand, it is impoſſible for you to beleeue: and without beliefe there is no application of Chriſt: and except ye beleeue and apply Chriſt to your ſelues, your coming to the Sacrament is in vaine. So of neceſſitie if this Sacrament be lawfully handled, the Paſtor muſt preach the inſtitution of Chriſt that it may be heard, and in a familiar language that it may be vnderſtood, in ſuch ſort that the faithfull people may be informed how to receiue, and the Miniſter may know his part, how to deliuer and diſtribute.

This

This I ſay, ſhould be the right handling of the holy inſtitution of this Sacrament.

Now what do they? In place of a Miniſter, Paſtor or Biſhop (call him as you pleaſe) who is lawfully called of God, they ſubſtitute a prieſt, ſurrogate an hireling, who hath no calling or office now in ſ Church of God. For the office of a prieſt as they vſe their prieſthood, is no other thing but the office of Chriſt Ieſus, the office of the Mediatour betwixt God & vs: for they make their prieſts daily to offer vp Chriſt Ieſus, to the Father. Now this is the Mediatour Chriſt his office, and he did it once for all, once for euer, ſaith the Apoſtle: ſo that they haue no entrance to do this ouer againe: and in reſpect that their prieſts do this againe which Chriſt hath done already, they do it without command, they haue no warrant in the word of God. And if they had warrant for their calling in the word of God, yet they handle the Sacrament amiſſe: for whereas they ſhould ſpeake forth cleerly, they whiſper and coniure the elements by a certaine kinde of whiſpering. Whereas they ſhould ſpeake it in a knowne language that the people may vnderſtand, they ſpeake in an vnknowne language: and though they ſpake it in a knowne and familiar tongue, yet in that they whiſper it, the people cannot be the better. And what ſhall I ſay? Seeing they thus handle the word though it be the very inſtitution it ſelfe, yet they ſo ſpoyle it in the handling that it is not an holy Sacrament. Then we differ as much in the ſecond poynt, how that word ought to be handled and intreated.

Now the third poynt is what vertue this word hath, how farre the vertue of this word extendeth it ſelfe: In this point we grant and acknowledge that the word hath a vertue: & the word taken as hath bene ſaid, worketh ſomewhat euen toward the ſame elements of bread and wine; for we acknowledge that thoſe element by the vertue of this word are changed, not in their ſubſtance and naturall propetties: but we grant that the elements are changed, in a quality which they had not before; in ſuch ſort that theſe elements

The third head in controuerſie.

are taken from the common vſe whereunto they ſerued before, and by the inſtitution of Chriſt they are applyed vnto an other holy vſe. Marke how farre the holy vſe differs from the common vſe; there is as great difference betwixt the elements this day in the action, and the thing that they were yeſterday. For I grant that the elements are changed; and yet this change proceedeth not of the nature of the elements, from an incloſed vertue ſuppoſed to be in the words, nor from the whiſpering of the words, but it proceedes from the will of Chriſt, from the ordinance and appointment of Chriſt, ſet downe in his owne inſtitution: for that thing is holy, which God calleth holy; and that thing is profane, which God calleth profane.

To let you vnderſtand how theſe ſignes are made holy, it is neceſſary that theſe two things be conſidered. Firſt what he is that makes them holy, whether God. Angell, or man. Secondly, whoſoeuer he be that maketh them holy, by what meanes and way he maketh them holy. And by the conſideration of theſe two, we ſhall come to the conſideration and right viewing of the ſanctification of the Elements.

How the elements are ſanctified.

For the Firſt, we ſay that God is onely he that may make a thing which was common to be holy. So we ſay, that God by his will and ordinance declared and ſet downe in his word, hath made the things that were common, by his appoyntment to be holy. As for the way and meanes whereby they are made holy, it is the word of God, the inſtitution of Chriſt the wil of Chriſt, declared in his inſtitution, that maketh them holy. For the preaching and opening of the word & inſtitution of Chriſt, lets vs ſee that God hath made theſe things holy; and not onely that he hath made them holy, but letteth vs ſee an holy manner how they ſhould be vſed, in what place, at what time, with what heart, and to what end. So it is the will Chriſt, declared in his inſtitution, whereby the things that were common before are now made holy. There are two other things alſo which make the ſame elements holy: and theſe two are vſed in this inſtitution.

tution. There is prayer and thankſgiuing, which make the creatures of God holy to our vſe: whereas otherwiſe if we receiue the good creatures of God, like dogs, and thanke him not for them, it is a ſure token that they were neuer ſanctified to our vſe.

By prayer we obtaine grace and ſtrength from God to vſe the creatures, and this whole action, holily and lawfully as it ſhould be. And therefore not onely in this holy action ſhould we begin with God & with inuocation of his name, but in all actions in the world we begin in the name of God. So it is the will of God that prayer, and thanſgiuing conioyned with the elements, do make them holy. All theſe three contained in the action of the Lords Supper, make the Seales holy: For beſide the will of God declared in the inſtitution, in the Lords Supper we vſe inuocation; and in this inuocation we vſe thankeſgiuing. The elements are not made holy by the word of God onely, but by the vſe of prayer and thankeſgiuing, which three are the onely meanes whereby theſe things are ſanctified.

Now to expreſſe and lay forth the ſanctification of the Elements: The Euangeliſts and the Apoſtle *Paul* vſe indifferently the word, *To bleſſe* and *to giue thankes*, and commonly they put the one for the other: For ye may ſee that *Marke* and *Paule* vſe the word *Bleſſe*: *Mathew* and *Luke*, vſe the word *to giue thankes*, and all in one ſignification: And *Marke* himſelfe in the 14. of his Goſpell, 22. verſe, ſpeaking of the ſame action of the Lords Supper, vſeth the the word to *Bleſſe*, and in the 23. verſe he vſeth the word to *Giue thankes*, and both in one ſignification to let you ſee, that the Apoſtle, Chriſt himſelfe, and the Euangeliſts, vſe the word to *Bleſſe*, and to *Giue thankes* indifferently, to ſignifie the ſanctification and conſecration of the elements. Except ye take the one for the other, it will be hard to gather any good meaning out of the Apoſtles wordes: for I remember the Apoſtle 1. Corinthians 10.16. ſayth: *The cup of bleſſing which we bleſſe*; what is that? I take the word to ſignifie, as I haue ſaid, *which we bleſſe*, that

The word of bleſſing and thankſgiuing vſed indifferently, expreſſed by the other.

is, which we ſanctifie and prepare by bleſſing. So to bleſſe and to giue thankes in the Lords Supper, ſignifie no other thing but to ſanctifie: otherwiſe if ye take the word in another ſignification ye ſhall fall into an error; and why? God is ſaid to bleſſe, and man is ſaid to bleſſe: God is ſaid to bleſſe when he giueth good things vnto his creatures, for Gods bleſſing is euer effectuall; and therefore he is ſaid to bleſſe when he giueth good thing. Man againe is ſaid to bleſſe either priuately or publikely, when he craueth bleſſing at the hands of God for any man; when he bleſſeth in the name and at the commandement of God, any perſon or people. Now if ye aſcribe bleſſing in any of theſe two ſignifications to the cuppe, it is amiſſe: for we vſe neyther to craue a bleſſing to inſenſible elements; nor yet to bleſſe them in the name of God: and God vſeth to giue good things to the ſonnes of men, and not to inſenſible creatures. Therefore we muſt needes vſe the word *Bleſſe*, in the third ſignification, *The cuppe of bleſſing which we bleſſe*, that is, which we ſanctifie and prepare by bleſſing. Thus farre we vnderſtand, for the ſanctification of the elements.

How the Papiſts ſanctifie the outward Elements.

Now let vs ſee how they ſanctifie the elements, and what is the forme of their conſecration; ſo farre as I vnderſtand of it, it conſiſteth in theſe fiue words: *Hoc eſt enim corpus meum*. It ſtandeth in theſe fiue words, and in the whiſpering of them; for if you whiſper them not, ye loſe the faſhion of incantation: for the thing which we call ſanctifying, they call whiſpering: and the whiſpering of thoſe fiue words, they call the conſecration of the elements. And when the words are after this manner whiſpered, they preſuppoſe ſuch a ſecret and monſtrous vertue to be incloſed in the ſyllables, that the vertue and power which floweth from the words, is able to chaſe away wholly the ſubſtance of the bread, ſo that the very bread and ſubſtance of it is altogether deſtroyed by this power. Secondly, that this power which floweth from theſe words, is able to fetch and pull downe another ſubſtance, to wit, the fleſh and bloud of Chriſt Ieſus that ſitteth at the right hand of his Father, and

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is able to put it within the compaſſe of that bread. This is a ſtrange and a great vertue, that not onely will ouerthrow that ſubſtance, but put it within the compaſſe of that bread. The ſame fiue words whiſpered in this manner haue ſuch a monſtrous operation, ſay they, that they are able both to chaſe away the one ſubſtance, to pull downe another, and to put it within the compaſſe of that bread. We altogether denie that there is ſuch a vertue in theſe words: for as I haue ſaid before, we denie not that the word hath a vertue, but denie that there is ſuch a vertue incloſed in the words: we denie the qualitie of the vertue, or that it floweth from ſuch a fountaine. For we grant that the word hath a vertue; there is neuer a word that God ſpeaketh here, but it hath a vertue ioyned with it: but we denie that this vertue is incloſed in the ſyllables, in the whiſpering or pronouncing of the words: for if there were ſuch a vertue and power incloſed in the ſyllables, by the ſame reaſon it ſhould follow, that there were a vertue in the figure & ſhape of the letters that make vp the words. Now there is no man will thinke that there is any vertue in the figure or ſhape of the letters: and there is as little vertue in the ſyllables or pronouncing of the words themſelues. So we denie that there is any vertue incloſed in the ſyllables or reſident in the word. But we ſay that there is a power conioyned with the word, and this power is not reſident in the word, but is reſident in the eternall word, in the eſſentiall word whereof *Iohn* the Euangeliſt maketh mention, Chap. 1. *The word which was from the beginning*, that is, the Sonne of God Chriſt Ieſus. We ſay, there is not a dram weight of this vertue & power reſident in anie creature ẏ euer God created, but it is only reſident in Chriſt Ieſus: And therefore there floweth no vertue from the ſillables, nor from the words that are ſpoken, but from Chriſt and his Spirit, who giueth the vertue to thoſe words. So we differ in this; we ſay, that there is not any vertue reſident in the ſillables, we ſay that the ſillables and pronouncing of the ſillables worke nothing: but we ſay that the vertue is reſident in the perſon of the Sonne of God, and he worketh

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by his owne word.

Now we ſay that there cannot be ſuch a monſtrous change, as to ſay the whiſpering of ſo many words ſhould change the owne ſubſtance of the bread, pull downe the ſubſtance of the bodie of Chriſt, and put his bodie in ſo narrow a compaſſe, we ſay that cannot be. And this I ſhall proue by theſe three rules; namely, By the veritie of the fleſh of Chriſt Ieſus; By the articles of our beliefe; And by the true end of the inſtitution of this Sacrament. And ſo we ſhall ſee by Gods grace the infinite abſurdities that follow vpon their opinion.

Refutation of the doctrine tranſubſtantiation, by three ſorts of arguments.

The firſt principle that I lay is this; Seeing ỹ Chriſt Ieſus the Sonne of God in the time appointed, tooke true fleſh of the wombe of the Virgin, & vnited himſelfe with our nature in one perſonall vnion; to ỹ end that our nature which fel altogether from integritie in the firſt *Adam*, might recouer the ſame in the ſecond *Adam*: yea not onely ỹ ſame, but ſo much the greater as our ſecond *Adam* excelleth the firſt in all degrees. And in reſpect he tooke on him a bodie like vnto ours in all things (ſinne excepted,) of neceſſitie it muſt follow, that the definition of a true bodie, and the inſeparable properties thereof muſt be competent to him. But theſe are the inſeparable properties; namely, to be in one certaine place, to be finite, circumſcribed, viſible, and palpable: for all theſe concurre (*quarto modo*, as the Logicians ſay) to a bodie; ſo that they cannot be ſeparate from the ſubiect without the diſtraction thereof. Then I reaſon on this manner; *A true humane bodie is in a certaine place; Chriſt Ieſus bodie is a true humane bodie: therefore it is in a certaine place.* I call a place a certaine condition of an inſtrumentall bodie, whereby it cometh to paſſe that where-euer the bodie be, of neceſſitie it is limited within that place; and while it is there, it cannot be elſewhere.

The firſt ſort of argument.

If you would haue the probation of my Propoſition from the Doctors, reade *Auguſtine* to *Dardanus*, ſpeaking of this ſame bodie of Chriſt. Take away a certaine roome from the bodies, and they ſhall be in no place; and if they be in no

place,

place, they are not. The ſame *Auguſtine* writing vpon *Iohn*, in his 30. Treatiſe ſaith, The bodie in the which the Lord did ariſe, of neceſſitie muſt be in a place; but his diuine efficacie and nature is diffuſed euery where. And in his third Epiſtle he ſaith, How much ſoeuer the bodie be, or how little ſoeuer the bodie be, it behoueth to occupie the bounds of a place. And beſides theſe, the hiſtorie of the *Acts* proueth moſt euidently Chriſt his bodie to be in a certaine place: as *Acts* 3. 21. the words are theſe; *Whom the heauens muſt containe, vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets.* Though I need not to inſiſt in the probation of theſe things, yet I proceede. Secondly then I reaſon after this manner; A humane bodie is finite and circumſcribed; but the bodie of Chriſt is a humane bodie. What warrant from the Doctors haue I for this? I leaue many purpoſely, and will alledge onely *Auguſtine*, who writing to *Dardanus*, *Beliene* (ſaith he) *Chriſt to be euery where in that he is God; but onely to be in heauen, according to the nature of a true bodie.*

And in his 146. Epiſtle, *I beliene*, ſaith he, *the bodie of Chriſt to be ſo in heauen as it was on the earth, when he went vp to heauen.* But it was circumſcribed in a certaine place on the earth. *Ergo*, it is ſo in the heauen. And conſequently, it cannot be in the Maſſe-bread and in heauen both at one time. The laſt reaſon is this: A humane bodie is viſible and palpable: but Chriſt hath a humane bodie, and he is corporally preſent, as they ſay: therefore Chriſt his bodie is viſible and palpaple.

I proue my Propoſition by Chriſt his owne words taken out of *Luke* 24. 39. In the which place, to perſwade the Apoſtles of the veritie of his bodie, and to proue euidently that it was not fantaſticall, he vſeth the argument taken from theſe two qualities, and he commandeth his Apoſtles to feele and ſee; giuing them thereby to vnderſtand, that as theſe two ſenſes are the moſt certaine of all the reſt, ſo are they moſt able to diſcerne, whether he was a bodie or a Spirit. As if he would haue ſaid, If I be viſible and palpable, ye

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may be out of doubt that I haue a true bodie. For as the Poet ſaith, which *Tertullian* citeth alſo to this ſame purpoſe; *Tangere enim, & tangi, niſi corpus, nulla poteſt res.*

By theſe arguments it may be euidently ſeene, how this Tranſubſtantiation may no way ſtand with the veritie of the bodie of Chriſt Ieſus. And as it fights with the fleſh of Chriſt Ieſus, ſo it repugnes directly the articles of our faith.

Second ſort of argument. For in our Beliefe we profeſſe, that Chriſt aſcended out of this earth to the heauen, where he ſits at the right hand of the Father, where he gouerns and directs all things in heauen and earth; from the which place, he is to come at the laſt day to iudge the world.

This article teacheth vs, that he hath changed his dwelling which he had amongſt vs on earth, and is aſcended into the heauens, where he ſits at the right hand of his Father, and ſhall remaine there (according to the teſtimonie of *Peter*, which I cited out of the *Acts* 3.21.) vntill the laſt day. If he ſit at his Fathers right hand, and be to remaine in heauen vntill the laſt day, then is he not corporally in the bread. But the article of our beliefe ſaith, That he ſitteth at the right hand of his Father: and *Peter* ſaith in that place, that the heauens muſt containe him vntill the laſt day. Therefore this Tranſubſtantiation is directly againſt the articles of our Beliefe, and the manifeſt place of the Scripture.

Third ſort of argument. Thirdly, it is oppoſite vnto the end wherefore this Sacrament was inſtituted, and this is moſt euident: for the end of the Sacrament is ſpirituall, as the effect that floweth thereof is ſpirituall, and the inſtrument whereby this ſpirituall food is applyed to vs, is alſo ſpirituall. But from a naturall and corporall preſence, a ſpirituall effect can neuer flow: therefore the corporall and naturall preſence of the body and bloud of Chriſt Ieſus repugnes directly the end of this Sacrament: for the corporall preſence muſt haue a corporall eating: of this eating followeth a digeſtion in the ſtomacke: and the thing that is digeſted in the ſtomacke is neuer able to feede my ſoule to life eternall. So this corporall preſence muſt euer tend to a corporall end; which is directly

directly contrary vnto the end wherfore the Sacrament was instituted.

Further, if the bread were transubstantiate, it should become the thing signified; if it become the thing signified, this Sacrament should want a signe, and so it should not be a Sacrament: for euery Sacrament, as ye haue head, is a signe. Now to say that the accidents of true bread, as the colour and the roundnesse of it, may serue as signes, that is more then folly: for betwene the signe and the thing signified, there must be a conformity: but there is no conformity betweene the accidents, and the body and bloud of Christ Iesus. For if that were so, the accidents behoued to nourish vs corporally; as the body and bloud of Christ Iepointed to nourish vs spiritually. Other arguments vnto the same effect.

Againe, if the bread become the body & bloud of Christ Iesus, it should follow that he had a body without bloud; for he hath instituted another signe besides to represent his bloud. Also if there had bene such a wondefull thing as they speake of, in this Sacrament, there would haue bene plaine mention made thereof in the Scripture: for God himselfe neuer works a notable worke but he declares it either openly or more secretly in the Scripture, that thereby he may be glorified in his wonderfull workes. As ye may reade in the Euangelist *Iohn* 2.8. where the water was changed into wine; *Gene.* 2. 22. where the rib of *Adam*, was changed into *Heua*: *Exodus* 7. 10. where *Aarons* rodde was turned into a Serpent: there ye see that changing is manifestly expressed. Therefore I say, if there had bene such a monstrous change in these elements of the Supper as they affirme, the Scripture would not haue concealed it, but expressed it: but in respect there is no mention made of this change in the Scriptures, therefore there is no such change in this action. Further if there were such a change, as they say, either it is before these words of consecration be spoken, or followes after the same words be spoken. If the change be before the words of the consecration be spoken, the consecration is superfluous, and their Proposition is false: if the change be

be after the words be ſpoken, *This bread is my body*, their Propoſition is falſe alſo; becauſe the word *bread* is ſpoken, before the laſt ſyllable of their fiue words is pronounced. Theſe, and infinite more abſurdities follow of this doctrine.

And yet they obſtinately perſeuer, and vrge vs with the letter, affirming that the words of Chriſt are ſo plaine that they admit no figure. They would haue ſpoken more aduiſedly if they had ſought counſell of *Auguſtine*, to haue diſcerned betwene a figuratiue ſpeech, and a proper ſpeech: for he in his third booke and 16. chapter of Chriſtian doctrine, ſpeakes after this ſort; *If the ſpeech*, ſaith he, *ſeeme to command a wickedneſſe or miſchiefe, or to forbid any happineſſe or any welfare, it is not proper, it is then figuratiue.* And he addes for an example, a place out of *Iohn* 6. 53. *Except*, ſaith our Sauiour, *ye eate the fleſh of the Sonne of man, and drink his bloud, ye haue no life in you.* Whereunto *Auguſtine* addeth: *This ſpeech* ſaith he, *ſeemeth to commande a miſchiefe therefore it is a figuratiue ſpeech*, whereby we are commanded to communicate with the ſufferings of Chriſt Ieſus, and with gladnes to keepe in perpetuall memory, that the fleſh of the Lord was crucified and wounded for vs. For otherwiſe it were more horrible (as the ſame *Auguſtine* maketh mention in the ſecond booke againſt the Aduerſaries of the law) to eate the fleſh of Chriſt Ieſus really, then to murther him; and more horrible to drinke his bloud, then to ſhed his bloud. Yet notwithſtanding they are not aſhamed ſtill to hold & maintaine, that thoſe words ought to be taken properly. So that it appeareth, that of very malice for contradiction ſake, to the end onely that they may withſtand the truth, they will not acknowledge this to be a ſacramentall ſpeech. For they are compelled will they, nill they, in other ſpeeches of the like ſort to acknowledge a figure; as *Geneſ.* 17. 10. Circumciſion is called the couenant; and *Exod.* 12. 11. the Lambe is called the Paſſeouer; and *Math.* 20. 22. the Cup is called his Bloud; and *Luke* 22. 20. the Cuppe is called the new Teſtament; and 1. Cor. 10. 4. the Rocke is called

called Christ. All these speeches are sacramentall, and receiue a kinde of interpretation: yet they maliciously preasse to deny vs this in these words (*Hoc est corpus meum,*) which they are compelled to grant in the rest, as especially where *Paul* calleth the rocke Christ.

Now when they are driuen out of this Fortresse they flie as vnhappily to the second: namely, That God by his omnipotency may make the body of Christ to be in heauen, and in the bread both at one time. *Ergo*, say they, it is so. If I denied their consequent, they would be much troubled to proue it. But the question standeth not here, whether God may do it or not: but the question is, Whether God will it or not; or may will it or not. And we say reuerently, that his Maiestie may not will it: for though it be true that he may many things which he will not, yet it is as true, that there are many things which he may not will; of the which sort this is: and these are reduced to two sorts.

First, he may not will those things which are contrary to his nature: as to be changeable, as to decay, & such others: for if he might will these things, they should not be arguments of any puissance or of any other power, but rather certaine arguments of his impotency and infirmity. And therefore though he may not will these things, he ceasseth not to be omnipotent; but so much the rather his constant and inuincible power is knowne.

Secondly, God may not will some things by reason of a presupposed condition: as such things, whereof he hath concluded the contrary before; of the which sort is this which is now controuerted. For seeing that God hath concluded, that a humane body should consist of instrumentall parts, and therefore to be comprehended and circumscribed within one, and the owne proper place: and also seeing he hath appointed Christ Iesus to haue the like body, and that not for a time, but eternally: in respect of this determined will (I say) God may not will the contrary now, eyther to abolish this bodie which he hath appointed to be eternall,

or

or yet to make it at one time, in respect of one thing, a body and not a body, quantified and not quantified, finite and infinite, locall and not locall: for to will these things which are plaine contrary in themselues he may not, no more then it is possible for him to will a lye. So it may be seene of all men, that we preserue the omnipotency of God; and with reuerence from our hearts, acknowledge him onely to be onely omnipotent: and we desire all men to esteeme them as Calumniatours, who abuse the eares of the simple ones to perswade them the contrary of vs.

They are not content with this: but they say, That God may wil a contradiction, and make both the parts to be true at one time. And to proue this, they would bring in the miracles which God works: as if they would say, Euery miracle includes a contradiction. As for example; God made a Virgine to beare a Sonne, they thinke this worke brings with it a contradiction. To beare a Sonne, say they, is the one part of the contradiction; and to be a Virgine, is the other part of the contradiction. This worke is a miracle, but it implieth no contradiction: for concerning the holy Virgins conception, therein is no contradiction. There was a miracle indeede, that a virgin should beare a Sonne, contrary to the course of nature: for to be a virgine, & yet to haue a child, are not contradictory if she haue conceiued & broght forth by miracle, as did the blessed Virgin: But to be a virgine and not a virgine at one time, this is the contradiction. So Christ his body to be visible and inuisible, locall & not local, at one time, is in euery respect the like contradiction; and therefore impossible to be true.

Their other example, of Christ his entring in, the doores being closed and shut, what appearance of contradiction hath it? Can they proue that he entred through the doores? And if he did, then was there an alteration of qualities and that by miracle, either in Christ his body, or in the doores; but no contradiction in nature, vnles you know not what a contradiction is.

Their third and last example of the fire in *Nabuchadnez-*

zars

zars Ouen, which consumed the ministers, but hurt not them that were in the midst of it, appeares to be of no weight, by that which hath alreadie bene answered. They imagine, as appeareth, that in euery miracle a contradiction is implyed: which is absurd. If they can proue that this fire was both hot and cold, then they say something to the purpose: but that it burnes vp some and hurts not others, is no contradiction; because by miracle the force therof was represſed. So this second ground is sure; God may not will that thing which implyeth a contradiction. But so it is that the reall presence of the bodie of Christ in the Sacrament implyeth a contradiction; for it maketh the bodie of Christ visible and invisible, compast and not compast at one time: therefore God may not will such a thing.

When they are driuen from this, they make their last refuge a peremptorie defence in their owne opinion: for they say, Christ his bodie is freed from physicall rules: for Theologie is not subiect to physicall rules. It is a very ill gathered consequence, to say, that we subiect Theologie to Physicke, because that we (first, according to Theologie, which is the law of God; and next, according to Physicke, which is the law of Nature) defend the naturall properties of the true and naturall bodie of Christ Iesus. Then I grant this, that Theologie is not subiect vnto Physicke; what of this? *Ergo*, Christ his bodie is freed from physicall rules. How followeth that I pray you? By what law may ye free or can ye free the bodie of Christ? By the law of Nature ye cannot; for he was made of the seede of *Dauid*, and tooke on him true flesh of the wombe of the Virgine: And far lesse by the law of God, which is Theologie: for ye know that Christ was appointed from all eternitie, to take on him our nature and to become true man. Their last refuge.

Indeede it is true, that the law of God cannot be subiect to the law of nature; for the law of Nature floweth from the law of God as out of the owne spring: but it is as true, that if ye take Christ his bodie from the law of Nature, ye shall free it also from the law of God. For I affirme that the

Scripture so consents with the law of Nature, that if ye denie the one, ye shall denie the other; and if ye admit the one, ye shall admit also the other. Therefore if they looke well about them, they shall finde the beame to be in their owne eye: for they peruert both the law of God and the law of Nature, by a new inuented naturall knowledge of their owne.

For whatsoeuer he be that attributes to one and the selfe same bodie, naturall and vnnaturall properties, which directly fight against themselues; I say, that man peruerteth both true Theologie and Nature. But they to one and the selfe same body of Christ Iesus, attribute naturall and vnnaturall properties: therefore it is they that peruert both the vse of true Theologie, and the order set downe and established in Nature.

Would you know the reason of my Proposition? I say, it behoueth as well in Theologie as in Nature, of necessity one of the contratie enunciations to be false. But once to make an end with them, I will answer their last refuge. Thus they reason; A glorified bodie is not subiect to naturall rules: but Christ his bodie is glorified; therefore it is not subiect to naturall rules. First of all, before we answer directly, we must consider wherein standeth the glorification of a bodie, and then the answer will be easie.

The Apostle *Paul*, 1. *Cor.* 15. 42. speaketh after this manner; *So also*, saith he, *is the resurrection of the dead. The bodie is sowne in corruption, & is raised in incorruption: It is sowne in dishonour, and is raised in glorie: It is sowne in weakneſſe, and is raised in power.* And a little after: *This corruption must put on incorruption, and this mortalitie must put on immortalitie.* By this cleare *Antitheſis*, *Paul* plainly describeth the glorification of a bodie; for he opposeth these two, the vnglorified and the glorified bodie: And to the vnglorified bodie he ascribeth corruption, ignominie, infirmitie, carnalitie, and mortalitie: To the glorified bodie he attributes incorruption, glorie, power, spiritualitie and immortalitie. Of this opposition we may gather easily, what the resurrection and glo-

rification

rification bringeth to the bodie. In a word, by them we see that the bodie is onely spoyled of corruption, shame, infirmitie, naturalitie, and mortalitie: and it becometh onely spoyled of all the infirmities of our nature, that it may be clothed with a more glorious apparell: as with incorruption, power, glorie, spiritualitie, and immortalitie. We see then, that this glorification imports a change indeed; but I beleeue no man will be so mad, as to thinke this change to be made in the substance: for if that were so, the old substance behoued to decay, and a new should arise: but we heare no such thing in this discription. And as little is the change made in the quantitie: for we find no word either of augmentation or diminution of any substance, which behoued to be, if it were in the quantitie. The most that we can perceiue, this mutation consisteth in the qualities, by the which the bodie casteth off the old coate of infirmitie, and is clothed anew with the coate of glorie: for Christ after he did arise, he both went and came, was seene and touched. Of the things before deduced, it clearely followeth, That in respect the glorie of the bodie of Christ hath wrought nothing in his nature and substance, and consequently in his naturall dimensions, neither yet in any other essentiall propertie, that therefore the glorification of his bodie freeth it not from the rules of Nature. For so long as that nature of a true bodie remaineth, there are no supernaturall gifts whereby it may be glorified, were they neuer so high (so far as they may be gathered out of ỹ Scriptures) that may hurt either the nature or the naturall propertie of it: For there is no gift nor qualitie that may hurt nature, but that gift that is against nature. But the supernaturall gift is neither vnnaturall, neither yet against nature: therefore it cannot hurt nor impaire nature. And my reason is this; Those gifts that decore and beautifie nature, they cannot hurt nor impaire nature: But all supernaturall gifts beautifie and decore nature; Therefore they cannot take away either nature, or yet the naturall propertie.

They leaue vs not so: but out of this doctrine of *Paule*,

concerning the glorification of the bodie, they draw an obiection to preſſe vs withall. *Paul* granteth that a glorified bodie is a ſpirituall bodie: but a ſpirituall bodie is an inuiſible body; Therefore a glorified bodie is inuiſible: and by conſequence, the bodie of Chriſt is inuiſible.

Though the argument be not formall: yet to be ſhort I denie their aſſumption: for if there were no more but that word, bodie, that word might be an argument that the ſpirituall bodie is not inuiſible. But yet to open the matter more clearely, according to the meaning of Saint *Paul* in that place: Saint *Paul* in a word as it were, in the 44. verſe of that Chapter, ſheweth the change that ſhall be in the qualities of the bodie by the reſurrection. For he ſaith, that our naturall bodies ſhall become ſpirituall bodies: and then in the next verſe immediatly following, he expoundeth theſe two qualities: for in the 45. verſe, That is called a naturall body, ſaith he, which is maintained and quickned by a liuing ſoule onely, ſuch as *Adams* was. And againe, that is ſaid to be a ſpirituall bodie, which together beſides the ſoule is quickned with a farre more excellent vertue, to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond *Adam* vnto vs. Then according vnto this ground I anſwer with *Auguſtine ad Conſtantium*: As the naturall bodie is not a ſoule, but a bodie: euen ſo the ſpirituall bodie is not ſaid to be a ſoule, but a bodie. And by conſequent, it is not inuiſible. For the further explaining of this head, I will giue them onely one knot to looſe, & ſo end this point. Then I reaſon: If therefore Chriſts body is naturally and really in the Lords Supper, becauſe that it is glorified: It followeth conſequently, that when it was not glorified, it could not be really preſent. But it was not glorified when this ſupper was firſt inſtituted. Therefore it was not really preſent in the bread at Chriſts firſt Supper. If his bodie was not really preſent in the bread at the firſt Supper, it cannot be naturally preſent now. For whatſoeuer they vſe now in the adminiſtration of their Supper or of their Maſſe, (call it as you will) according to their owne confeſſion, they vſe it according

ding to the ordinance, forme, and manner that Christ Iesus himselfe vsed in his first Supper: For they say plainly in their disputation at *Poyssie*, and in all the rest of their works, That Christ Iesus first of all obserued that forme which they vse in their Masse, and left it to his Apostles and to their successours, that they should do the like. And so by their owne words they haue intangled themselues, and crucified their Masse: what can they answere to this? They will not stand dumbe I am sure: for maintenance of their religion they must say some thing. Thus they say, That though the body of Christ which was locally present with the rest of his disciples, was not glorified, yet the body which he exhibited in the bread was glorified. They might as wel haue held their peace, and say nothing. For marke the words of the text as they are written, Luke 22. 19. where it is said, *And he tooke the bread, and when he had giuen thankes, he brake it, and gaue to them saying, This is my body which is giuen for you*: and Saint *Paul*, 1. Cor. 11. 24. hath these words, *Take, eate, this is my body, which is broken for you*. This relatiue, which, is relatiue to the body which was exhibited in the bread: for according to their owne confession, those words are pronounced vpon the bread and directed vnto it. But that same body was giuen and broken vnto vs, that is to say, crucified and broken with anguish and dolors. Then I reason after this sort: *To be crucified and broken with anguish and dolors, can no wayes agree and accord with a glorified bodie: But the body that Christ exhibited in the bread, is said of the Euangelists, to be crucified and broken for vs: Ergo, that body was not glorified.*

Now last of all they are not yet content, but say, Christ can make the bread his body; and therefore his body is really present. That Christ can make the bread his body, we grant: for Christ being God, can do whatsoeuer he wil: onely let them shew, That Christ will make of reall bread, his reall flesh, and then this controuersie will end. Christ indeede makes the bread his body, not really but sacramentally: For Christ hath not a bodie made of bread; his bo-

die was made once of the pure ſubſtance of his bleſſed Mother: Another body then this, or oftner made then once, hath he none: wherefore all doctrine that teacheth Chriſts body to be made of bread is impious and hereticall. The Papiſts doctrine of reall preſence teacheth, that Chriſts body in the Sacrament is made of bread, by changing the bread into his body through conſecration: wherefore we may bodly and truly conclude; That their doctrine of reall preſence is both wicked and hereticall. Now to conclude this head: I beſeech them, ſeeing that reaſon failes them, that they fight not againſt God for maintenance of a lie how old ſoeuer it be, (for the diuell is old enough, and yet he could neuer change his nature.) But let them rather glorifie God in confeſſing theſe ſpeeches to be Sacramentall.

The reaſon that moues the Papiſts to thinke that Chriſts body cannot be preſent in the Sacrament, except it be really, carnally, and ſubſtãtially preſent.

Then what is the reaſon and ground wherefore the Papiſts pull downe the ſubſtance of the body of Chriſt and the bloud of Chriſt, and make the very ſubſtance to be corporally, really, and ſubſtantially in the Sacrament? The reaſon is this, Becauſe they cannot ſee by their naturall iudgement, nor can vnderſtand by their naturall wit, the truth of this, to wit, how Chriſts fleſh and bloud can be preſent in the Sacrament, except he be preſent to their corporall mouth and ſtomacke. If they had the light to informe them, that Chriſt might be preſent in the Sacrament, and not to the hand, to the mouth, or ſtomack, they would neuer think of ſuch a monſtrous preſence as they imagine to be there. But being deſtitute of the ſpirituall light, they follow their naturall reaſon, and make a naturall and carnall preſence.

Obſeruation.

So that ye haue this leſſon to note from hence: There is no man that hath not the ſpirit of God to vnderſtand this word, *This is my body*, but out of queſtion he will do as the Papiſts do, that is, he will vnderſtand it carnally: And ſo they miſknowing the right meaning of it, it is no marueile though and we differ in this matter.

For will you aske of a Papiſt, firſt if the true body of Chriſt be there, or if the true fleſh and bloud of Chriſt be there:

there; he will ſay, it is there: will you aske him wherein? he will ſay in and vnder the accidents of the bread and wine, vnder the hew and roundneſſe of the bread: will you aske him againe, by what inſtrument it is receiued? He will tell you by the mouth and ſtomacke of the body: So this is their groſſe vnderſtanding of the body and bloud of Chriſt. Will you aske of the *Vbiqueter*, if the true body of Chriſt be preſent? he will ſay, it is: will you aske, if it be in, with, or vnder the bread? he will anſwere, It is in the bread, *contentiuè*, that is, the bread containes it: will you aske him to what inſtrument it is offered? he will anſwere, that the bodie of Chriſt is offered to the mouth of our bodie, and that the bloud of Chriſt is offered to the mouth of our body, as the Papiſts do: Will you know of vs how Chriſt Ieſus his true body & bloud is preſent? We wil ſay, that they are ſpiritually preſent, really preſent, that is, preſent in the Lords Supper, and not in the bread: we will not ſay, that his true fleſh is preſent to the hand, or to the mouth of our bodies; but we ſay it is ſpiritually preſent, that is, preſent vnto thy ſpirit and faythfull ſoule: yea, euen as preſent inwardly vnto thy ſoule, as the bread and wine are preſent vnto thy body outwardly. Will you aske then, if the body and bloud of Chriſt Ieſus be preſent in the Lords Supper? We anſwer in a word; They are preſent, but not in the bread and wine, nor in the accidents, nor ſubſtance of bread and wine. And we make Chriſt to be preſent in this Sacrament, becauſe he is preſent to my ſoule, to my ſpirit, & fayth. Alſo we make him preſent in the Lords Supper, becauſe I haue him in his promiſe, *This is my body*; which promiſe is preſent to my faith: and the nature of faith is to make things that are abſent in themſelues, yet preſent. And therefore ſeeing he is both preſent by faith in his promiſe, and preſent by the vertue of his holy Spirit, who can ſay but that he is preſent in this Sacrament?

The diuerſe opinions cõcerning the preſence of the body of Chriſt in the Sacrament.

But yet the word would be explained, what we meane by the word, preſent, how a thing is ſaid to be preſent, and abſent. And knowing this, ye ſhall finde all the mater eaſie.

How a thing is ſaid to be preſent and abſent.

I ſay, things are ſaid to be preſent, as they are perceiued by any outward or inward ſenſe, and as they are perceiued by any of the ſenſes, ſo are they preſent, and the further they be perceiued the further preſent: and by what ſenſe any thing is perceiued, to that ſenſe it is preſent. As if it be outwardly perceiued by an outward ſenſe, that thing is outwardly preſent. As for exãple, if it be perceiued by the outward ſight of the eye, by the outward hearing of the eare, by the outward feeling of the hands or taſte of the mouth, it is outwardly preſent. Or if any thing be perceiued by the inward eye, by the inward taſte and feeling of the ſoule, this thing cannot be outwardly preſent, but it muſt be ſpiritually and inwardly preſent to the ſoule. So I ſay euery thing is preſent, as it is perceiued. So that if you perceiue not a thing outwardlie, it is outwardly abſent: and if ye perceiue not a thing inwardly, it is inwardly abſent. It is not diſtance of place that maketh a thing abſent. nor propinquity of place that makes a thing preſent: but it is onelie the perceiuing of any thing by any of thy ſenſes that makes a thing preſent; and the not perceiuing that makes a thing abſent: I ſay, though the thing it ſelfe were neuer ſo farre diſtant, if thou perceiue it by thine outward ſenſe, it is preſent vnto thee. As for example, my bodie and the Sunne are as farre diſtant in place, as the heauen is from the earth; & yet this diſtance ſtayeth not the Sunnes preſence from me: why? becauſe I perceiue the Sunne by mine eye and other ſenſes; I feele it and perceiue it by the heate, by the light, and by his brightneſſe. So if a thing were neuer ſo farre diſtant, if we haue ſenſes to perceiue the ſame, it is preſent to vs. Then the diſtance of place makes not a thing abſent from thee, if thou haſt ſenſes to perceiue it: likewiſe the neerenes of place makes not a thing preſent, be it neuer ſo neere, if thou haſt not ſenſes to perceiue it. As for example, if the Sunne ſhine vpon thine eyes, if thou be blinde it is not preſent to thee, becauſe thou canſt not perceiue it. A ſweete tune will neuer be preſent to a deafe eare, though it be ſung in the eare of that man, becauſe he hath not a ſenſe to perceiue

ceiue it: and a well told tale will neuer be preſent to a foole, becauſe he cannot vnderſtand it, nor hath no iudgement to perceiue it: So it is not the neareneſſe nor diſtance of place that maketh any thing preſent or abſent, but onely the perceiuing or not perceiuing of it.

How the bodie of Chriſt is preſent.

Now the word being made cleare, aske you how the bodie of Chriſt is preſent? To giue our iudgement in a word, as ye haue heard from time to time, he is preſent, not to the outward ſenſes, but to the inward ſenſes, which is faith wrought in the ſoule. For this action of the Sacrament and of the Lords Supper, is partly corporall, and partly ſpirituall: I call this action partly corporall, not in reſpect onely that the obiects, that is, that bread and wine are corporall, but alſo in reſpect my mouth whereunto theſe things are offered, the inſtrument whereby, and the manner how theſe things are receiued, are all corporall and naturall: I call the ſame action againe, partly ſpirituall, not onely in reſpect of Chriſt Ieſus who is the heauenly and ſpirituall thing of the Sacrament, but alſo in reſpect of my ſoule wherunto Chriſt is offered and giuen, in reſpect the inſtrument whereby, and the manner how he is receiued, are all ſpirituall: for I get not Chriſt corporally but ſpiritually. So in theſe reſpects I call this action partly corporall and partly ſpirituall.

Now confound not theſe two ſorts of actions, the corporall and naturall ſignes, with the ſpirituall thing ſignified thereby: againe, confound not the mouth of the body with the mouth of the ſoule. Thirdly, confound not the outward manner of receiuing by the hand of the bodie with the ſpirituall manner of receiuing by the hand of the ſoule. And ſo it ſhall be exceeding cleare to ſee, that each thing ſhall be preſent to the owne inſtrument; that is, the bodie of Chriſt which is the ſpirituall thing ſignified, ſhall be preſent to the ſpirituall mouth and hand: and the bread and wine which are the corporall ſignes, are preſent to the corporall mouth and hand. Then how is any obiect preſent? A corporall obiect is corporally preſent: and an inward obiect is inwardly preſent. Of what nature is the thing ſignified? It is of an heauenly

heauenly nature. Then aske you how he is preſent; He is ſpiritually and heauenly preſent to the ſoule, and the mouth of the ſoule, which is faith. For it were a prepoſterous thing to make the thing ſignified preſent to thy bellie, or to the mouth or eye of thy bodie; for if that were ſo, it ſhould not be ſpiritually preſent: becauſe euery thing is preſent as it agreeth in it owne nature. Is it a bodily thing? it is bodily preſent: and if it be a heauenly thing, it is ſpiritually preſent. So I thinke no man can doubt how the bodie of Chriſt is preſent: he is not carnally preſent, but ſpiritually preſent to my ſoule, and to faith in my ſoule. Thus far concerning the manner of his preſence.

The laſt point in controuerſie betwixt vs and the Papiſts.

Now the laſt part of our difference is this: we haue to conſider to whom the words ought to be directed and pronounced: For we and the Papiſts differ in this laſt point; we ſay that the words ought to be directed and pronounced vnto the people, to the faithfull communicants. They on the contrary ſay, that the words ought not to be directed nor pronounced to the people, but to the elements, and not to be clearely pronounced, but whiſpered on the elements; So that if they be ſpoken to the people, or ſpoken openly, their charme auaileth not. Now I ſay, that as this holy action is peruerted by them in all the reſt, ſo they peruert it in this point alſo, in ſpeaking that to the dumbe elements which they ſhould ſpeake to the people of God: For I ſhall proue it clearely by three arguments taken out of the Scriptures, that the words ought not to be ſpoken to the bread, but to the people of God.

And firſt I ſay, the promiſes of mercie and grace ought to be directed and pronounced to them in whom the Lord performeth them and maketh them effectuall: But ſo it is that the promiſes of mercie and grace are performed, and made effectuall not in bread and wine, but in faithfull men and women: Therefore theſe promiſes ſhould be directed to faithfull men and women. Now here is the promiſe of mercie and grace: *This is my bodie which is broken for you*: and this promiſe is made to no other thing but to the faithfull,

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and so to them onely it ought to be directed. Secondly, we haue to consider, that this Sacrament seales vp a couenant of grace and mercie. Now with whom will God make his couenant of mercie and grace? will he make a couenant with a peece of bread or any dumbe element: There is no man will enter into couenant with his seruant, much lesse wil enter into couenãt with a dumbe element. So in respect this Sacrament seales vp a couenant, this couenant of necessity must be made with a faithfull soule, and in no wise with the dumbe element: and therefore these words cannot be directed to the elements. Thirdly, looke to ỹ end wherefore this Sacrament was appointed. Is it not to leade vs to Christ? Is it not to nourish my faith in Christ? Is it not to nourish me in a constant perswasion of the Lords mercy in Christ? Was this Sacrament appointed to make the elements Gods? No, for if ye marke Gods purpose in this institution, ye shal find that Christ hath not ordained this institution to nobilitate the elements, to fauour & respect the elements which were Bread and Wine yesterday, to be Gods to day. We on the contrary say plainly, that the institution of Christ respecteth not the elements to alter their nature. Indeed it is appointed to alter vs, to change vs, and to make vs more and more spirituall, and to sanctifie the elements to our vse. But the speciall end is this, to make vs holy, and more and more to grow vp in a sure faith in Christ, & not to alter the elements not to make them gods. And therefore by all these three Arguments, it is euident that the words ought not to be directed to the elements, but to the people and faithfull communicants.

Now to come to an end: There is one thing without the which we cannot profit, let vs discourse neuer so long vpon the right vnderstanding of the Sacrament. Ye see now how all that is spoken concerning the Sacrament, is grounded and dependeth vpon faith. Let a man haue faith be it neuer so little, he shall get some hold of Christ, and some insight in the vnderstanding of this Sacrament: but wanting faith, though a man endeuour himselfe to make the Sacraments neuer

Conclusion, with an exhortation.

neuer ſo ſenſible, it is not poſſible that he can get any hold of Chriſt, or any inſight of him. For without faith we cannot be Chriſtians: we can neither get a ſight of God, nor feele God in Chriſt without faith.

Faith is the onely thing that tranſlateth our ſoules out of that death and damnation wherein we were conceiued and borne, and planteth life in vs. So the whole ſtudie and endeuour of a Chriſtian ſhould tend to this; To craue that the Lord in his mercie would illuminate his mind with the eye of faith, and that he would kindle in his heart a loue of faith, and worke in his heart a thirſt and deſire of the obiect of faith, and more and more to thirſt and hunger for the foode of faith that nouriſheth vs to life eternall.

Without this faith (how-ſoeuer the naturall man vnderſtanding naturally, would flatter himſelfe) ſurely there is no bleſſedneſſe; but all his life is more then terrible miſerie. For whatſoeuer it be that flatters and pleaſeth thee now, be it a thought or motion of the mind, or an action of the bodie that pleaſeth thee now without faith, the ſame very motion, cogitation, or action, ſhall torment thee hereafter.

So without faith it is not poſſible to pleaſe God; and whatſoeuer pleaſeth not God, is done to torment thee. Therefore craue mercie for whatſoeuer motion, cogitation, or action, wherein thou haſt offended God; or for the ſame God ſhall offend and torment thee. And to eſchue the offence of God there is no meanes but by true faith; therefore the ſtudie of a Chriſtian ſhould be to grow in faith.

Now by hearing of the word thou getteſt faith; and by receiuing this Sacrament thou obtaineſt the increaſe of faith; and hauing faith, the receiuing of the Sacrament ſhall be fruitfull: but without faith thou eateſt thine owne condemnation. Then the whole ſtudie of a Chriſtian is to get faith; and this faith cannot be obtained with idleneſſe, but by earneſt prayer: therefore let euery one of vs fall downe, and craue earneſtly this faith and the increaſe of it, whereby we may be worthie receiuers of this bleſſed Sacrament;

and

and that for the righteous merits of Christ Iesus: To whom with the Father and the holy Spirit, be all honour, praise and glorie, both now and euer, *Amen*.

THE SIXTH SERMON VPON THE 38. CHAP. OF the Prophecie of ISAIAH, preached in the presence of the Kings Maiestie.

ISAIAH 38.

1 *About that time was Hezekiah sicke vnto the death, and the Prophet Isaiah the sonne of Amos came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.*

2 *And Hezekiah turned his face vnto the wall, and prayed to the Lord.*

3 *And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight; and Hezekiah wept sore.*

IN these words which I haue presently read (welbeloued in Christ Iesus,) the heauie disease whereinto this godly King fell, is at length described, and the manner of his behauiour vnder this disease is well set downe. It pleased the Lord to exercise this godly King with this heauie tentation amongst many moe. And suppose it be true that diseases are common to all flesh, yet the manner how to behaue our selues vnder diseases, is not common. Therefore let all flesh take heede to the seuerall parts of this historie, that they may learne so to behaue themselues in the day of their miserie, that taking vp this Kings behauiour, they may in the end obtaine his comfort.

In

Heads to be intreated in this Sermon.

In the beginning of this Chapter, the King is brought in lying vnder an heauie diſeaſe: the kinde and manner of this diſeaſe is concealed, although it may be gathered from
1. the 21 verſe of the Chap. and therefore I note it here. Se-
2. condly, the time when he fell into this diſeaſe is alſo noted.
3. Thirdly, the greatneſſe and weight of this diſeaſe is likewiſe
4. noted. And laſt of all, the manner of the Kings behauiour vnder ſo terrible a diſeaſe is at length ſet downe. To returne to the firſt: The kinde of the diſeaſe as may be gathered out of that verſe, was a peſtilentious byle: for the name which is giuen to the byle, is the ſame name which is giuen to the botch of Egypt, that ſame name which is expreſſed Exod. 9.9 a matterie kinde of byle breaking out into many heads; for ſo the nature of the word ſignifieth: The moſt dangerous and deadly kinde of plague that was in the daies of that king. In deed ſince as the world hath growne in wickedneſſe, ſo it hath brought foorth more dangerous kinds of botches then before: the experience whereof this Towne hath had. For as man is ingenious to inuent new ſinnes to prouoke God to wrath, the Lord being both iuſt and prudent, on the other part deuiſeth new plagues to puniſh theſe new ſinnes of men: for the ſtore-houſe of the Lords iudgements can neuer be emptied. But ſurely it is a wonderfull matter that he ſhould haue viſited ſo godly a King with ſo terrible a both, in reſpect that this plague proceedeth commonly from his hote rage and wrath. For from his wrath it takes theſe names ofttimes; as when it is called the finger of the Lord, his feare by night, his flying arrow by day, and the deuouring plague. Now I ſay the matter is wonderfull, that he louing this King ſo well, ſhould ſo extremely haue plagued him in the ſight of the whole world. What ſhould this teach vs? This viſitation of the King teacheth vs two neceſſarie leſſons. Firſt it teacheth vs, not to meaſure the fauor and hatred of God by any externall thing on the earth: For if we looke to the viſitation of God vpon his children, if we looke to the nature of the plague and affliction either in quantitie or qualitie, if we looke to the

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long continuance & diuturnity of the plague, in the iudgement of man and in the iudgement of him that is afflicted, sometime it shall come to passe that he shall thinke himselfe in a worse case then any of the reprobate. But howsoeuer it be so esteemed in the heart and iudgement of man, yet it is farre otherwise in the iudgement of God. For there lieth hid one thing in the heart of God concerning vs that are his children, and an other thing concerning the Reprobate, in such sort, that suppose affliction be common to vs and them; yet the cause from whence the affliction proceedeth, is not common, nor the end whereunto it tendeth. For as to vs our affliction floweth from the fauour, loue and mercy of God in Christ Iesus, and tendeth to our great profite and commodity; to wit, that we being corrected here, should not perish hereafter with the wicked world. But as for the affliction of the reprobate, it floweth from the hote wrath and indignation of God vpon them, he as a righteous iudge beginning their punishment here which shall last for euer. So affliction that is vnto them a part of his iustice, vnto vs is a mercifull correction. The Prophet *Isaiah* in his 27. chap. expresseth this matter so liuely, that I thinke there is no part of Scripture in the which there is greater comfort. In the 4. and 7. verses of that chapter he saith to the Church, *I am not*, saith he, *in furie, I am not in rage*; suppose I strike thee, yea suppose I beate thee, saith he, I strike not thee as I strike them that strike thee, I slay not thee as I them that slay thee: for in correcting thee I purge thee from thine iniquity, in striking thee I remoue thy sins from thee, but I do not so with the rest. Then the first lesson that ye haue to learne here is this, *Measure not the fauour of God by any externall thing in the earth, whether it be prosperity or aduersitie.* First lesson.

The second thing that ye haue to learne here, is this, ye see *Kings may haue the Plague.* There is no Prince in the earth exempted from the iudgement of God, when he pleaseth to apply them. Thus farre for the name of the disease. Second lesse.

The second thing that is noted here, is the time when the

The time when the King fell into this diſeaſe

the King fell into this diſeaſe: there is no certaine time ſet downe here; but the time ſpecified is relatiue to the laſt hiſtory: It is relatiue to that time when the King of *Aſhur* tooke armes againſt him, which was the 13. yere of his reigne. So it was the 14. yeare of his reigne that he fell into this diſeaſe: for this godly King reigned 29. yeares; 15. of them were giuen him after his diſeaſe: In the 14. yeare of his reigne the warres beganne, and this time is relatiue to that hiſtory; ſo it muſt be in the 14. of his reigne that he fell into that diſeaſe, whether the diſeaſe was after the ſiege, or during the ſame. the iudgement of the learned differs: although in 2. *Chron.* 32. chap. it appeareth that he fell into this diſeaſe after the ſiege and time of his deliuery. For we reade in that hiſtory, that the King in the meane time of this ſiege, was building vp the ruinous walles, was ſtopping the conduites of the waters, was ſending meſſengers to *Iſaiah*, and was reſorting to the Temple. Theſe were all arguments of a wholeſome and well diſpoſed King, and there is no argument of infirmity here So it appeareth, that it was after the ſiege that he fell into this diſeaſe.

Obſeruation.

Doctrine.

Now take heede where my note riſeth; he is ſcarſly freed from the fearefull warres, when he falleth into a terrible plague. We ſee then, that *the eſtate of the godlieſt and beſt Princes, is to be ſubiect to continuall tentation, griefe and vexation, ſo that the iſſue of one trouble is the beginning of another.* So it pleaſeth the Lord to exerciſe them. And to what end I pray you? To the end that this life, with the pleaſures and glorie of it, may become bitter to their taſte; and ſo they may be moued to ſeeke for a better. And this leſſon appertaineth to all Chriſtians: for if thou be a Chriſtian, thou muſt looke for trouble, of neceſſity thou muſt take vp thy daily croſſe and follow Chriſt. As for the fed carcaſſes of this world, the Lord in his righteous iudgement hath appointed them for ſlaughter. But if thou be one of them whom he hath not appointed for ſlaughter, thou muſt be ſubiect to a continuall exerciſe, either in ſoule or in body, in familie or fame, one way or other, thou muſt be ſubiect to

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a continuall exercise. For *there is no way to pierce the clouds, but by a continuall tribulation*. And seeing it is so, it becommeth vs not to haue our hearts here gruntling vpon this earth; but it becometh vs to haue our hearts hoisted and our minds lifted vp to the heauens where our Maister reigneth in glorie, and to vse the things of this world as they may best further vs to the next world: or otherwise, terrible is the iudgement and incommoditie that the things of this world shall bring vpon vs. Thus farre concerning the time.

As to the greatnesse of the disease, I find it noted in the verses which I haue read by sundrie things: First, the Prophet sheweth the greatnesse of the disease, whereas he saith, he was sicke euen to ỹ death. Secondly, the greatnes of his disease is aggrauated, while as the Prophet getteth command in the name of the Lord to assure him of death. And thirdly, the byle it selfe which broke out, was deadly, and sheweth also the weight of the disease.

Now in this extremitie the Prophet visiteth him, and in the name of the Lord enioyneth him two things: first, to take order with his house: next, to prepare him for death, and to pull his heart the more from all present things and all earthly comfort, assureth him of death shortly: and for his further assurance, he doubleth the word, saying, Thou shalt die, and not liue. It is so hard a thing to haue the hearts of Kings pulled from their wealth, and from their glorie.

The Prophet visiteth the King, and inioyneth two things to him.

The Prophet in visiting of the King, learneth vs a point of dutie towards our diseased brethren, a point whereunto we are bound by nature, by charitie, and by all sorts of lawes; but chiefly we who haue the care of soules, and represent *Esay* in our office, at this time chiefly we are bound to visite our brethren; for at such times the Diuell is most busie, the bodies of men are abstracted from the hearing of the preached word, and old sinnes begin to reuiue and returne to their memories, and therefore at that time there is great need of comfort. We are also informed here by the

The dutie of the Pastor toward his diseased brethren.

Prophet how to propound our comfort, leſt we ſpend our time in idle and vnprofitable talke, as worldly men do: To wit, firſt of all that we bid the patient take order with his houſe, that is, make his teſtament, and lay aſide the worldly part, that ſo his heart may be readie to go when the Lord calleth on his ſoule. The moſt part of the world are ſo negligent in this point of dutie, that there are very few that haue their heart free when the Lord knocketh: but they are compelled to leaue their heart behind them where their treaſure is, or where they loue beſt, and that becauſe they ſet themſelues here as in a permanent Citie. And in their life time they will not ſo much as once thinke of death, but dreame to themſelues length of dayes: and which I wonder moſt of; there is not a man about them that will do ſo much as once to put them in mind of death, yea not when the Lord beginneth to ſtrike; but ſome ſay, it will trouble him and make him heauie; others come in and ſay, they would do it, but they cannot for teares and ſorrow: The Doctor ſaith, Nature is ſtrong enough, be of good comfort. So that if the Paſtor leaue this point of dutie, there is not a friend almoſt that beginneth to admoniſh a man vntill his outward ſenſes begin to leaue him. Now as it becometh the Paſtor to propound this, ſo it becometh the Patient to obey it: for this command is not giuen by man, but by God. For *Eſay* giueth it in the Name of God: and it is not onely giuen to Kings, but it reacheth to all maſters of families whoſoeuer: for the Lord hath willed them to haue a care of their families, not onely in their life time, but in their death alſo, that by this meanes all occaſion of quarrels and debates might be cut off after their death. The Patriarches, the godly Kings, they haue left their example regiſtred concerning this point; ſo that I will not inſiſt at this preſent further in it. Now the worldly part being ſet aſide, and the conſcience put at reſt, the ſoule is prepared to heare of death: and ſo the Prophet cometh in the ſecond place with the denunciation of death. Indeed *Eſay* in his denunciation appeareth to be very ſtrict, but how ſtrict ſoeuer he was, he

hath

hath his warrant: We haue not the like warrant, therefore we ought not to vſe the like ſtrictneſſe toward the Patient. Alwaies generally we ought to exhort him to vnburden his conſcience, to disburden his ſoule, and to make [illegible] die whenſoeuer it ſhall pleaſe the Lord to call [illegible] Lord the chiefe points of our viſitation ſtandeth [illegible] two: firſt, to bid the Patient lay aſide the worldly part: and next, to prepare for the heauenly part.

Yet ere I leaue the denunciation, there appeareth in the denunciation three faults to concurre. First it ſeemeth that the Prophet in his denunciation is ouer rigorous a gainſt ſo godly a King, and handles the King ouer extremely in this heaule diſeaſe: for he cuts from him at the firſt, all hope of this preſent life. He doth farre otherwiſe then our Doctors of medicine; for if they ſee any certaine ſigne of death, they will not ſhew it to the Patient himſelfe, but to ſome of his friends: he on the contrarie denounceth death to himſelfe, conſtantly affirming that he ſhall die. Now this appeareth to be very hard: But I anſwer, if this denunciation had bene vſed againſt an Ethnick or a licentious liuer, indeed it had bene an hard denunciation. For as to an Ethnick who hath his hope onely in the earth, it is not poſſible that he can make his hope to mount aboue the earth, ſo that he thinketh when he is gone, all is gone to him. Secondly, this denunciation would appeare hard and extreame to them that liue according to the fleſh; for ô how bitter is death, ſaith *Salomon*, to them that liue according to the fleſh! And I pray you what is the cauſe that death is ſo bitter vnto them? Becauſe in the agonie of death they feele another thing then this violent ſeparation of the ſoule from the bodie: for beſide this, they feele a conſcience of iniquitie gnawing them: they feele alſo the heauie wrath of God kindled againſt their ſinne and iniquitie, and the ſenſe of this wrath ſtriketh ſuch a horrour in their ſoules, that at the very memorie of death they tremble. Therfore I ſay to ſuch kind of perſons as thoſe, this would haue bene a hard kind of threatning: But vnto Chriſtians, and namely to ſuch a

The firſt omiſſion that appeareth to be in this denunciation.

godly King as this was, it was no hard language. For as to vs that are Christians, we must not looke on death as she is in her owne nature: But we must looke vpon her as she is made to vs, by the benefite and mercie in Christ Iesus. And looking on death this way, is not death spoiled of her sting, is she not sanctified to vs in the death of Christ, and is she not made to vs an entrie to euerlasting felicitie, is she not a returning from our banishment, and passing to our euerlasting heauen? So looking on death not in the owne nature, but as she is made to vs in Christ, at the voice of death we ought to lift vp our eyes and be glad, that the redemption of our soule is so neare; when the separation shal be made, & the Lord shall call on vs, we ought to reioyce, seeing he hath made death to vs, a further step to ioy, and a meanes of a stricter coniunction. But it is not possible that words can make men prepare them for death. The readiest way to eschue the horror of death is to thinke vpon death, and yet notwithstanding of all the great spectacles that we see dayly, we are neuer an haire moued. Alwaies the readiest way, as I haue said, is, to take vp such a life presently as may best agree with that life which we aspire vnto. Thou must take vp a new course, thou must conforme thy life here with the life to come, that an harmonie being betwixt the two liues, death may be to thee an entry to that euerlasting ioy. Thou must bid all thy foule affections good night, for thou and they cannot come both to heauen: Thou must bid sinne whereunto thou art a slaue and an ordinarie seruant, farewell; for except thou be this way altered, thou must not thinke that death shall be to thee a passage to heauen. Then learne ye that would haue death pleasant, so to rule and square this life, that it may agree in some measure with the life to come.

The second omission.

The second omission that appeareth in this denunciation is this, It seemeth to be superfluous: for why? the kind of plague assured him of his death, the Physicions assured him, the weakenesse of his owne nature assured him that he should die. So the denunciation seemeth to be superfluous;

ous; but it is not superfluous in deed, if we shal examine our owne nature, how loath all men are to die; for we know by experience, that there are some who wil scarcely take death to them, euen at the last gaspe; and what loue we haue to this life, it is knowne to all men. Therefore the Prophet so strictly denounced death, that by this strict denunciation, the King may be moued to list his hope aboue nature and all naturall meanes, and of God onely to seeke support where nature had denyed him: And so the denunciation is not superfluous, it is the ready way to make him runne vnto the right way.

Now the last omission that appeareth in this denunciation is this. The Lord seemeth by his Prophet to dissemble, for is not this an high dissimulation, to say that he shall die, and yet notwithstanding to meane the contrary? So there appeareth a great dissimulation on Gods part denounced by his Prophet, that he should die instantly: and yet he was of minde that he should liue fifteene yeares after this. To answer vnto this, this generall must be layed downe for a ground, that *Vnto all the threatnings and promises of God there is a condition annexed, which condition is either secretly inclosed in the promise or threatning, or else it is openly expressed.* That this is true, see *Ezechiel* the 18. 1. and *Dan*, 4. 27, this condition hath place. The third omission.

Then this being the nature of the threatnings of God, this terrible denunciation how terrible soeuer it appeare, yet it hath a condition in it, to wit, *Except he repent, except he seeke me, and make his recourse to me by prayer.* For out of question, the Lord was of minde to punish Ninive, except they had preuented him by repentance. So I say, all the promises and threatnings of God haue a condition annexed, which is either openly expressed, or couertly to be vnderstood. And therefore the denunciation hath a secret condition, and this condition made the King to liue: for suppose it be simply propounded, yet it is not to bring him to despaire, but onely to make him the more instant to seeke grace & health at the hands of the liuing God. Now haue I touched the great-

neſſe, the time, and the kind of the diſeaſe. Let vs make our profite thereof; for it is neceſſary that this doctrine be applyed to our times.

Then I ſay, praiſed be the liuing God, our King is not diſeaſed, but ſurely his country is heauily diſeaſed; for ſo long as Papiſts & Papiſtry remaine in it, ſo long as theſe peſtilent men remaine in it, and ſo long as theſe floods of iniquity which flowes from the great men, remaine, there is an heauie iudgement hanging ouer this Country. And in my conſcience, I cannot but look for a heauy iudgement vntill theſe things be remoued. There is no great man, but whatſoeuer liketh him, he thinketh it lawfull: And not onely is this in this part of the land, but in all other parts of this Nation groſſe iniquities are committed; and the Church is made a prey to all men, there is ſuch diſdaine and contempt of the word in the whole eſtate. Except theſe things be purged, I cannot looke but the Lord ſhall raiſe ſome if it were out of the furtheſt Indies to plague this land. Albeit I doubt not but the liberty of the Church here, and the ſobs and ſighes of the godly here, haue delayed the iudgement from the whole land: yea, I am aſſured of it, and therefore I pray God that he may ſo worke in your heart (Sir) by grace, ẏ ye may put to your hand to purge your part of the Ile. The Lord of his mercy eſtabliſh your heart by grace, that for no mans pleaſure ye communicate with other mens ſinnes. Three maner of wayes we are ſaid to communicate with other mens ſinnes. Firſt, when both with heart and hand we do one thing with them. Secondly, when we conſent with our heart only. Thirdly, when we ouerſee where we ſhould reproue, and forbeare where we ſhould puniſh And in this way Magiſtrates are onely guilty. Thus farre for the application. Now I go forward to my text.

The Kings behauiour in this diſeaſe.

The laſt thing that we haue to ſpeake of, is the manner of the Kings behauiour vnder ſo terrible a diſeaſe; we haue in the ſecond three verſes, his behauiour liuely expreſſed. As to his behauiour, I ſpeake onely of it as the text ſpeaketh; I doubt not but he reaſoned otherwiſe, and gaue other anſwers

swers to *Isaiah:* But I content me with that which the text saith. Then in his behauiour we see, he retyreth himselfe, first to God by prayer, and to testifie that he prayeth from his heart, it is said that he weeped bitterly. Surely this is an euident argument that his prayer flowed from his heart, & was indited by the right Spirit; for if God leaue vs to our owne natural spirit, we neither know what to pray, nor how to pray: But as it is said, Rom. 8. 26. it is the Spirit of God that inditeth our prayer, that raiseth these sighes and these sobbes, that maketh our heart to melt in those teares that are pleasing to him. So it appeareth here by the earnestnesse of his prayer, that it flowed from the right fountaine, and therefore it can not be but pleasing to God.

This prayer and manner of his behauiour, assureth vs of two things; first, it makes vs certaine of his faith; Secondly, of his repentance: I say, it makes vs certaine of his faith. For how is it possible that I can craue any thing at the hands of him in whom I trust not? Or how can we call vpon him (saith the Apostle) in whom we belieue not? Then *Prayer to God is an euident argument, that we trust in God.* So I say, it is an argument of his faith, and where faith is, of necessity repentance must be; for these two companions, Faith and Repentance, are inseparable. As Peter testifieth in the Actes, 15. chap. For so farre as the heart is purged, so farre is the life renewed: so faith, and newnesse of life going together, faith and repentance must also go together. Then his prayer testifieth his faith, his faith testifieth his repentance, his repentance testifieth of the secret condition inclosed in the threatning; and the condition being fulfilled, the threatning can not strike. So by this deduction it may appeare, that suppose the Prophet denounced very strictly, yet vnder the denunciation there was a condition, which condition taketh effect in the King. Thus far concerning his behauiour.

The Kings behauiour makes vs certaine of his faith and repentance.

Now as to his gesture, I shall be short in it: It is said that he turned him to the wall, he did this out of question for two respects. First, that he might weepe the more bitterly:

The Kings gesture in his disease.

for it is ſaid, that he powred forth his ſoule in teares. And ſo he deſired not that he ſhould be ſeene. Secondly, he turned him to the wall, to the end that his eyes ſhould not carry his minde from God. For we know eaſily, that when any of vs is making our prayer in any publike place, there is no obiect that falleth before our ſenſes, but it will draw vs from that communing which we haue with God. So it is neceſſarie for them ẏ would pray earneſtly, to withdraw them vnto a ſecret place, according as our maiſter commanded his Diſciples to enter into their ſecret chamber. Thus farre for his geſture.

The words of his prayer.

As to the words of the prayer, they are ſet downe in the third verſe: in his prayer he ſuppreſſeth his petition (for his petition is the prorogation of his dayes;) according to the cuſtome of the godly men of old, as *Daniel* 9. 4. And in place of the petition he ſetteth downe the reaſon why his petition ſhould be heard. As to the reaſons, they are three in number.

1. The firſt is, *Remember Lord, that I haue walked in thy truth.*
2. Secondly, *I haue walked with an vpright heart.* Thirdly, *I*
3. *haue done that which is good in thy ſight.* In all theſe three it would appeare, that he is boaſting of his owne merits: for the words appeare to be full of oſtentation and pride. But to anſwer to this, the Lord meaſureth not oſtentation and pride by words, but by the heart from whence the words proceede: A broken, a contrite and humble heart, is euer acceptable to him, vſe what forme of words you will. And a proud heart is euer diſpleaſing to him, vſe what forme of words it will.

Now what is he doing here? he is not making a vaunt or bragging of his works onely; he is ſhewing to God, ẏ howſoeuer his plague was great, yet he had a good conſcience, the teſtimonie whereof vpheld him: In ſuch ſort, that ſuppoſe all outward things ſaid that God was angry at him, yet he could not be perſwaded in his conſcience but he was his friend.

And therefore in his whole prayer he reaſoneth as though

though he would say after this manner: Lord, thou knowest that the prophane men of this countrie will thinke it an extreme curse that I shall die without children, and by this they will esteeme the deedes to be accursed which I haue done before: they will curse and damne the religion that I haue reformed, and the order of thy house which I haue begun. And yet notwithstanding I am assured in my conscience, that I haue the wartant of thy Law in all that I haue done: For I sought not my selfe, but thee onely; therefore (Lord) deliuer me. So this kind of reasoning commeth neither of ostentation nor of pride. Now as to my selfe (would he say,) when I examine my doings, I find my conscience so pure, that in all my proceedings I had a good warrant; and in all my doings I sought not mine owne particular, but thy glorie: And therefore Lord remember me, & take not my life from me, that I be not a stumbling blocke to the weake ones, and a reioycing to mine enemies. This is the onely thing which we are taught here; We see this good King when all worldly comfort faileth him, and in his greatest extremitie, he reposeth himselfe vpon the testimonie of a good conscience; this is the onely thing that sustaineth him, this is the onely thing that comforteth him, and wherein now in the very instant of his death he hath to glorie. Surely when I reade through the Bible, I find that all the seruants of God in their greatest trouble, had recourse to this testimonie of conscience. Ye see *Moses* when he hath to do with *Core*, *Dathan*, and *Abiram*, he hath recourse to the testimonie of his conscience. Ye see *Dauid* when he hath to do with *Saule*, he hath recourse to this testimonie of conscience. Ye see *Nehemiah* maketh recourse to this: Ye see *Daniel* maketh recourse to this, 6. 23. And the Apostle *Paule*, 1. Cor. 4. maketh his recourse to this, and saith, I passe very little for your iudgment or any mans iudgement; my glorie is the testimonie of mine owne conscience. And the Author of the Epistle to the *Hebrewes*, in his last Chapter: *I am assured* (saith he) *that I haue kept a good conscience in all things*. So go through all the seruants of God, and

Dan. 6.23.

1. Cor. 4.

and ye ſhall ſee they haue had euer recourſe to this teſtimonie of conſcience; and bleſſed is that man that is not condemned in his doings by his owne conſcience. For if we are not able to eſchue the condemnation of our owne heart, how ſhall wee be able to eſchue the condemnation of God, who ſeeth all the ſecrets of the heart? So that man is more then bleſſed that is not condemned of his owne heart. For as to this conſcience it is a faithfull pledge keeper: the pawnes ẏ it receiueth it rendreth; of good turnes it giueth a ioyfull teſtimonie, of euill turnes it giueth a bitter teſtimonie. And ſuppoſe the moſt part of our deeds be now couered from the eye of man, and her teſtimonie for the moſt part hid from our ſelfe; yet there is a day coming which now is at hand, in the which all theſe things that are now hid vnder darkeneſſe ſhall come to light, and the ſecrets of all hearts ſhall be diſcloſed. The bookes of conſcience ſhall be caſt open, and he that bringeth not in theſe bookes, the diſcharge of his ſinnes in regiſter, purchaſed by the bloud of Chriſt Ieſus whereby our conſciences are onely waſhen from theſe dead workes; he that bringeth not this diſcharge with him, to him ſhall his whole ſinnes preſent themſelues. So that not onely ſhall he be iudged by the ſentence of the righteous Iudge, but his owne conſcience which in this life foreiudged him, ſhall cõdemne him there, and all the Angels of God with his elect children ſhall iuſtifie his iudgement: Therefore it is time we had now our diſcharge regiſtred.

Now would God I might obtaine this of the office bearers in Church or Policie, that they would now caſt them in their life, to haue the approbation of their conſcience in the time of their death. The Lord grant it to all them that ſeeke to ſerue him: But ſpecially, the Lord make you (Sir) ſo to walke in your life, that you may haue a ioyfull teſtimonie of your conſcience in your death; that being approued with your owne conſcience, and the teſtimonie of God within your conſcience, in the mouth of theſe two faithful witneſſes your ſaluation may be ſure, not in your ſelfe, but in the bloud

bloud of Christ Iesus, whose mercie is onely our merit.

As this is desired in him, so it is required in the rest of the office-bearers: Lord grant that they may follow such a trade of life, that in their death their conscience may make mention of their deeds to their ioy. Thus far for this part of his behauiour.

Now resteth one thing to speake, and so I shall end: Take vp the manner of his behauiour vnder this disease, he is straitned with the extremitie of his disease on the one side, and with the Lords threatning on the other: what doth he in this strait pinch? He seeketh by prayer to the same God that strooke him, and now by his Prophet threatneth him. This is wonderfull: for if he had had to do with any other person, as namely, if he had had to do with the King of *Assur* as before, it had bene an easie matter to haue retired to God: But now hauing to do with God, and God apparently being his enemy, it is wonderfull that he should haue recouse to God. This is a notable faith in him, for he hopeth against hope, he runneth to that same God that smiteth him. So notwithstanding that he threatneth him with death, yet he runneth to him, and he appealeth from his iustice to mercie in the merits of Christ: he appealeth from God as a righteous Iudge, vnto him as a Redeemer in Christ, and his appellation is heard. For, as we shall heare hereafter (by Gods grace) he is healed: Thus farre concerning his repentance. Now as to the prorogation of his dayes, the question might rise, whether it was lawfull for him to craue it or not. I shall touch it but in generall; and first I say, in *Hezechias* person it is very lawfull: for he lacked posteritie, and in this the promise of God had not taken effect in him, and so it was lawfull for him to seeke the accomplishment of the Lords promise made to his father *Dauid*: and also the reformation of the Church was but new begun, the commonwealth was not as yet established, and all these craued the presence of the King. So if we looke to the particular, in him it was lawfull. I come to the generall, it is lawfull at some times to seeke at God prorogation of dayes, and my reason

A wonderfull thing to haue recourse vnto the same God who smiteth.

reaſon is this; Length of dayes is one of the greateſt bleſſings temporall that we haue, as in that promiſe annexed to the commandement appeareth. And as the Apoſtle in the 2. Chap. 27. to the Philip. when he maketh mention of the diſeaſe of *Epaphroditus*, he ſaith, *No doubt he was ſicke verie neare vnto death, but the Lord had mercie on him, and not onely vpon him, but on me alſo.* So he counteth the prorogation of dayes a ſpeciall mercie. And there is no mercie nor benefit of God but it may be craued, ſo that it be craued to the right end. For we directing our life to the glorie of God, and vſing it as Pilgrims and ſtrangers ſeeking our home, and hauing it ready to lay downe in the hands of God at his pleaſure, why is it not lawfull to craue it? Indeed *Iohn* in his 12. Chap. 25. ver. ſeemeth to gainſay this, where he ſaith, *He that loueth this life ſhall loſe it.* This knot may be ſoone looſed. There is a loue of this life which is commendable, and there is a loue which is worthie of reproofe, whereof *Iohn* ſpeaketh, to wit, an extraordinarie loue, and ſuch a loue whereby we place our whole felicitie in this life, not looking for a better after this. So this loue is damned by *Iohn*. The other loue which is of God, is whē we are readie to lay downe our life at his Maieſties feete, and ſeeke the prorogation of our life for no reſpect but for his glory, (as this King did,) as he ſheweth clearely in the end of his owne words, in the 18 and 19 verſes. Thus farre concerning the petition. So if we reſpect God and his glorie wé may ſeeke this bleſſing. Alwaies ye ſee in the greateſt extremitie, the onely comfort that he hath is the teſtimonie of a good conſcience: And this ought to be our ſtay when we are threatned of God, either with plague or any other calamitie.

Leſſon.

Well, as I ſaid in the beginning, if it were poſſible that the Lords threatnings could make vs to haue recourſe to him that he might cleanſe our conſciences in time, we ſhould haue as great comfort in our trouble as this King had. Would God he would giue vs melting hearts.

Lord worke this in you (Sir) that as he hath honoured

you

in your byrth, so ye may honor him by your doings in your gouernment. The Lord of his mercy giue vs hearts to craue this; Lord giue vs hearts to sigh for the things we cannot amend; Lord giue vs grace to haue recourse to Christ Iesus, and by his mercy to enter into that City, for without it there is nothing but swine and dogs, nothing but Papistrie and idolatrie. Let vs, I say, haue recouse to this God, who is onely able to preserue both Church and Countrie. To this God be all honour, praise and glorie, for euer and euer. Amen.

THE SEVENTH SERMON VPON THE 38. CHAP. of the Prophecie of ISAIAH, preached in the presence of the Kings Maiestie.

The text.

4 *Then came the word of the Lord to Isaiah saying,*

5 *Go, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy Father: I haue heard thy prayer, and seene thy teares: Behold, I will adde vnto thy dayes fifteene yeares.*

6 *And I will deliuer thee out of the hand of the King of Ashur, and this City: for I will defend this City.*

IN the describing of this Kings disease, we obserued; first, the manner and kinde of the disease. We noted secondly, the time when it tooke him. We noted thirdly, the greatnesse of this disease. And last of all, we marked his behauior vnder this disease. As to the kind of the disease, we marked it to haue bene a pestilent kinde of byle like vnto the botch of Egypt, a byle of the worst kind that could be in those dayes. So it pleased the Lord to exercise the patience of his tender seruant; suppose Recapitulation.

poſe he had an entire liking of this King, yet it pleaſed him ſo roughly to handle him. Vpon this we marked, that the fauor & hatred of God ſhould not be eſteemed by any externall thing in the earth: ſuppoſe plagues and afflictions be common both to good & euill; yet the cauſe from whence they come is not common, & the end whereunto they tend is not common. The Spirit of God aſſureth vs, that this kind of exerciſe is the onely way to purge our iniquity. By this kinde of exerciſe the ſinnes of *Iacob* are remoued. Then let no man iudge the woe of his brother by reaſon of affliction. Secondly, we marked the time when he tooke this diſeaſe, we noted this time to haue bene the 14. yeare of his reigne, ſhortly after he was deliuered out of the hands of *Senacherib*: So he is not ſo ſoone deliuered from one fearefull warre, but he falleth in the hands of a terrible plague. And here we gathered, that the life of a good King is a continuall griefe, and a continuall tentation: ſo that the iſſue of one trouble is the beginning of a greater, and their whole life is as it were, a continuall vexation. So it pleaſeth the Lord to exerciſe the patience of his owne, to the end he may engender a bitterneſſe of this life into them, that this life being bitter, they may ſeeke for a better; for the Lord feedeth not his owne as ſlaughter oxen: No, but he holdeth their backes vnder continuall croſſes, that by this they may learne to haue their mindes aloft, that they may learne how to vſe the world and all theſe trifles beneath, to wit, as they may ſerue them to the life to come. Thus for the time.

As for the greatneſſe of the diſeaſe, we painted it forth by two circumſtances. Firſt, by nature it was deadly, for there was no force of nature that could preuaile ouer it. Secondly, the ſeruant of God by a denunciation aſſured him that it was deadly, and this aggrauateth highly the greatneſſe of this diſeaſe. Vpon this denunciation, we tooke vp a generall leſſon concerning the promiſes and threatnings of God: to wit, that in all his promiſes and threatnings, there is a condition annexed, which either

is

is expreſſed, or perpetually to be vnderſtood; So it is here; for ſuppoſe the Prophet vſed the ſimple forme of denunciation, yet it was not to bring him to deſpaire, but that he might the more earneſtly ſeeke grace and mercy at God. Laſtly we marked his behauiour vnder this diſeaſe, and we found, that ſuppoſe the plague threatned him on the one hand, and God terrified him on the other hand; yet in this extremity he maketh his recourſe to him that terrifieth him. It was an eaſie matter to haue retyred to him, when the King of *Aſſhur* terrified him. But this is a wonderfull triumph of faith, ý the Lord appearing to be his enemy, yet he maketh his recourſe vnto him. This he could not haue done, except he had bene ſuſtained by the teſtimony of a good conſcience; it is not poſſible that he could haue retyred to God that is a conſuming fire in a guilty conſcience, except he had bene vpholden by the teſtimony of a good conſcience; hauing this teſtimony, he knew that this threatning was to amend him and not to ſlay him, in word, and not indeede. Vpon this we gathered this obſeruation; Bleſſed is the man that is not condemned in his owne conſcience: for if we cannot eſcape the condemnation of our owne heart, how much leſſe can we be able to eſcape the condemnation of God who made the heart? for *The Lord condemneth no man but him whom his conſcience firſt condemneth*: ſo the Lord hath placed this conſcience here, to reſemble the iudgement which is to follow after. For whom the conſcience condemneth, aſſuredly the Lord condemneth. And whom the conſcience with the warrant of the word approueth, no queſtion the Lord approueth. Then the the leſſon we gathered was this: All office-bearers ought ſo to behaue thē-ſelues in this life, that in their death they may haue the teſtimony of a good conſcience: for it is not poſſible that the conſcience can teſtifie well, except in time he take vp a new trade of liuing, except you keepe your hands free of other mens ſinnes. And therefore I exhorted all inferiour magiſtrates, ſuperiour, and in ſpeciall the ſupreme, that the Lord by his ſpirit would ſo rule your conſcience (Sir) that ye may

keepe

keepe your ſelfe free from other mens iniquities. Thus farre we proceeded in our laſt exerciſe.

Now followeth the comfort that the King being placed in this extremity did finde: the Lord ſendeth him comfort from heauen. The forme and manner of the comfort is ſet downe in theſe verſes which I haue read; but the circumſtances are more particularly ſet downe in the 2. King. 20. chap. Alwayes this order is kept in theſe verſes: Firſt in the 4. verſe is ſet downe the circumſtance of time, when this comfort was offered; and vpon the circumſtance of time, the circumſtance of place, where he was when he receiued this comfort may eaſilie be gatherd. Beſides this, the perſons, the Author, the giuer of this commiſſion, the Miniſter and bearer are noted. Vnto this verſe, before that he come to the comfort, he vſeth a preface: in the end of this preface there is a narration, that the Lord had heard the kings prayer, & had ſeene his teares. In the third place he propoundeth the comfort. And laſt of all, we haue the confirmation of this propoſition, by a wonderfull ſigne and miracle from heauen.

Diuiſion.

Then to come backe to the 4. verſe, he touched the circumſtance of time very obſcurely, when the King receiued this comfort, for it is ſaid, *Then came the word of the Lord.* This particle *(Then)* is relatiue to that time, which is more chearely ſet downe in 2. King, 20. This then is to be vnderſtod, when the Prophet was in the middle court, when the word of the Lord came vnto him, and commanded him to ſtay: look how much ſpace there was betwixt the Kings bed where he lay, and the ſecond hall, as great ſpace is there betwixt the denunciation, & the recalling thereof. He was not as yet paſſed the ſecond hall, when the word of the Lord came vnto him, and commanded him to go backe, and to recall that ſame ſentence in a moment with one mouth, which before he pronounced: now he commandeth him to pronounce the contrary. This is a wonderfull change in ſuch a ſuddainnes, and vpon this ſuddainnes there are many notable things that offer themſelues worthy of conſideration.

tion. First, of this suddainnes marke this lesson: we see how pithie and effectuall the prayer of the King hath bene; this prayer is so effectuall that in a moment it moueth the great God to reuerse that same sentence which he had pronounced: that which heauen nor earth nor any other creature was able to alter, he maketh the prayer of his owne seruant to call backe. Beside this, his prayer purchased health of bodie, length of dayes, a sure and prosperous estate; and afterward all this is confirmed by such a wonderful miracle, ỹ like whereof was neuer seene nor heard of before. Looke then if the prayers of the faithfull be not wondrous effectuall. It is not possible that all these effects can flow of the pithinesse of prayer, seeing there is nothing so weake in it selfe, but it cometh of the free nature of God, whose nature is to be mercifull; and it is the nature of mercie to haue pitie vpon miserie. This is the reason why our prayers are in an instant of time heard. And here also we may learne how well God answers to the names that are giuen him, Exod. 34. 6. where he is called exceeding mercifull, slow to anger, readie to forgiue: he vttereth himselfe to be a God of great compassion and exceeding in mercie toward vs: in such sort, that in an instant sometimes he granteth our requests. The last thing that I marke vpon the suddainnes, is the strict and entire coniunction that is betwixt the faithfull soule in earth on the one part, and God in heauen on the other part. This coniunction is so entire and strict, that it maketh God as present to our prayers, as if heauen and earth were ioyned together. This coniunction maketh his Sonne Christ to be as neare in time of neede, as if he had placed his throne of grace in the bed where we lie. To prooue this, ye see how speedily his prayer mounteth, ye see how swiftly the answer returneth, and with such celeritie all this matter is done, as if there were no distance betwixt heauen and earth. So the lesson is this, *The faithfull soule hath God as present, as if heauen and earth were ioyned together.* There is no distance of place, no distance of roome that can make God to consume time in doing of his will, but *where faith is, it maketh*

First lesson.

2. Lesson.

3. Lesson.

Doctrine.

keth him so present, that incontinently we get our dispatch. Craue not therefore (ô Papist) any other presence then this, and examine not this presence by naturall reason; for *where faith hath place, naturall reason must ceasse.* Examine not these things by reason of nature, which are aboue nature. Thus far concerning the circumstance of time.

The circumstance of peace.

Now of the circumstance of time I gather the circumstance of place, where the King was when he receiued this comfort. For if the Prophet was commanded to turne backe when he was in the second hall, it behoueth the King to be at home, lying on his owne bed. And this by the way, is a great signe of the fauour of God toward him, that his sickneſſe taketh him at home where he might be best eased without the trouble of others. This is by the way.

Third circumstance.

Now as to the third circumstance: The Author of the comfort no doubt was God: for there is no good gift but it floweth from him. The minister that he vsed is his owne Prophet: He vseth the ministerie of his Prophet in applying of the comfort, not that he was forced to vse the ministerie of man in doing of this thing; but so it pleaseth the Lord to ingage and binde himselfe to his instruments, that he will not worke beside them, & so it pleased him to binde him to his preached word, that beside his word he will not worke. And therefore he calleth his word a Sword, a fire, an hammer, and an arrow: and that from the diuerse effects that he worketh by his word. As he bindeth him to his word, so he willingly bindeth him to his seruants, who are the Ministers of his word to worke by their ministerie: In such sort, that he will not be bound to the word pronounced by euery man and woman, but by them whom he sendeth. And therefore they are in an error who thinke that by their owne reading of the Scriptures in their priuate houses, they are able to get as great profite as by hearing preaching: Yea suppose they say they can reade better then he can preach. No, reade as much as they will, their reading shall neuer bring forth faith, for it is by hearing that faith cometh; and where the ministerie is, and they contemne

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the hearing, they contemne faith: for faith cometh onely by hearing ordinarily. Thus farre for the circumstances.

Now, the effect of the comfort is set downe in three points: the first two points agree with the petition, the third is further then came in his minde to seeke. The health of bodie is the first: it agreeth with the petition: Length of daies is the second, it agreeth also with the petition: The third, is further then he could haue looked for, and more then he sought, what is that? A sure estate, a prosperous estate, and a glorious estate promised to him during all the rest of his daies. This was more then he sought. Now as to the order that the Prophet keepeth ere he come to the comfort, he vseth a short preface. The words are these: *The Lord calleth on him and he saith, Go to Hezekiah, thus saith the Lord God of thy father Dauid.* This preface differeth in two points from the preface that he vsed in the beginning of the chap. First, there is here mention made of *Dauid*, which is not in the former, and so oft as euer ye find mention made of *Dauid* in the beginning of any preface, so oft let the singular fauour and mercie of God come in your mind. And when euer ye see *Dauid* placed in any preface, let Christ come in your mind, because *Dauid* was a type of Christ.

The comfort that the King receiued.

This mention of *Dauid* placed here, is to let the King see that the readinesse of his comfort flowed from the Messias, to wit, Iesus Christ, from whom all true comfort flowed, and without whom there is neither comfort nor consolation. He calleth himselfe the God of *Dauid*; because the principall promises of grace were made to *Dauid* and his house, and specially that promise concerning the Messias, in whom all the rest of the promises are yea and Amen, fully accomplished in him.

Why mention of Dauid is here made.

This is the first point of difference: the second point wherein they differ is this; in this preface he calleth *Dauid* the Kings father; as if he would say, The man whom I loue so well I see him to be thy father, and thee to be his child and his sonne, not onely by nature but by grace; I see

Why Dauid is called Hezechias Father.

thee to be his ſonne by faith: And therefore the whole promiſe of grace made to him and his ſeede, muſt properly appertaine to thee; where otherwiſe if thou hadſt bene his ſonne by carnall propagation onely, theſe promiſes of grace had no more appertained to thy perſon, then they did appertaine to the perſon of *Achaz* thy father. But by reaſon thou art not onely his ſonne by nature, but alſo by grace, therefore the whole promiſe of grace appertaines to thee: for as the Apoſtle ſaith, Rom. 9. *It is not carnall generation that maketh vs ſonnes of the promiſe: for not all that are of Iſrael, are Iſrael in deede. They are not all the ſonnes of God, that are the ſonnes of the fleſh, but onely the ſonnes of the promiſe are the children of God*; that is, they that through beliefe in the promiſe of mercie become the ſonnes of mercie, and are made the children of God. Then this beliefe in the promiſes, maketh vs not onely ſonnes to God, but ſonnes to *Dauid* and *Abraham*; for following the footſteps of *Abraham* in his faith, by imitation of his faith we become his ſonnes. Thus far concerning the words of the preface.

Whatmaketh vs the ſonnes of God.

1. Leſſon. Of this I marke two or three things, and firſt, by theſe words ye ſee the Prophet ſtayeth not nor bideth not, but holdeth forth his courſe till he be commanded of the Lord to ſtand and ſtay, he hath a ſpeciall command for him ere he returne. This teacheth all Officebearers, that in Gods errand no man ought to enterpriſe any thing at his owne hand, but to haue the Lords own aduice ere he proceed to his worke; we haue his aduice when we haue the warrant of his word.

2. Leſſon. The ſecond thing I marke, as ſoone as he is commanded to go, he ſtayeth not, but ſo ſoone as God ſaith the word, he obeyeth, he maketh no doubting, he aſketh no reaſons at God, he taketh it not to his aduiſement, he maketh no oppoſition, but incontinently he obeyeth: and ſurely this is true, that if euer fleſh and bloud had any reaſon to haue repined, *Iſaiah* had reaſon at this time. And why? In a moment and with one mouth he was commanded to recall that ſeuere ſentence which he had pronounced, and to pronounce the contrary; which might haue ingendered a wonderfull

derfull ſuſpition in the Kings heart in reſpect of the ſuddainnes. If *Iſaiah* had bene as ſhort and as angrie as *Ionas*, no queſtion he would haue asked a reaſon at God: For *Ionas* was not commanded to recall his ſentence, neither was he ſent in ſuch ſuddainnes to call it backe, but he ſeeing the words of his threatning not to come to paſſe, therefore he fretteth and fumeth againſt God; where if he had bene commanded in ſuch ſuddainnes to go and recall his ſentence, ye may eaſily coniecture what ſhould haue bene his part. This perturbation that was in *Ionas* letteth vs ſee that he was ignorant of the nature of the threatnings of God. For if he had vnderſtood, that in all the threatnings of God there is a condition annexed, he would not haue taken it ſo highly. And if he had vnderſtood that the minde of God was not to caſt off a ſinner, he had not taken it ſo angerly. But being ignorant of this, he falleth into this fuming and fretting againſt God.

So I ſay, there is two things here to be noted, one thing to be eſchued of the teachers in the perſon of *Ionas*, another thing to be followed of them in the perſon of *Iſaiah*. The thing that is to be eſchued is this: *Ionas* ſtandeth ſo preciſely vpon his reputation, that he is exceeding angry that God ſhould change his iudgement in mercie. Now I ſay, this fault would be eſchued of all, and ſpecially of office-bearers; and I am ſure there is no office-bearer, which hath the feare of God in his heart, who would not reioyce exceedingly, and be glad to ſee all theſe threatnings which from time to time are pronounced againſt theſe bloudy men; all thoſe threatnings that are pronounced againſt the manifeſt oppreſſors, and againſt theſe ſacrilegious perſons; I am aſſured there is none but he would exceedingly reioyce, to ſee theſe threatnings turned in mercy. Againe, I am aſſured there is not a ſpirituall office-bearer that hath the feare of God in his heart, who would not exceedingly reioyce to ſee all the threatnings and admonitions directed from this place to Magiſtrates of all rankes, inferiour, ſuperiour, and ſupreme, turned in mercy. He is more then vnhap-

A fault to be eſchued in Ionas perſon.

py that is ſo inclined to threatning, that if he ſee the Spirit of God offer the contrarie occaſion, will not be a thouſand times more ready to comfort: And therefore the Lord in his mercy giue you grace. (Sir) that ye may haue that teſtimony of a good conſcience to vphold you, without the which there is no true comfort. But alas, when I looke on the miſery and calamity of this Country, I am almoſt out of hope; for why? Your ſubiects haue gotten ſuch a cuſtome of ſinne and euil doing, whereby they haue drawne on ſuch an habite and hardneſſe of heart, that nothing is pleaſant to them but that which is diſpleaſing to God, and nothing diſpleaſing to them but ỹ which is pleaſing to him. What is it, I pray you, that cuſtome wil not bow? What is it that cuſtome will not alter? What is it that continuall vſe will not harden? There is no potion ſo bitter-taſted in ỹ beginning, but if thou vſe it a litle while, it ſhall appeare not ſo bitter: continue yet further in it, it ſhall appeare nothing bitter at all: & go forward yet in it, and in the end it ſhal become ſweete, ſuppoſe in ỹ beginning it were moſt bitter. Euen ſo it ſtandeth with that miſerable man that caſteth his whole delight in ill doing, that he hath ſuch a cuſtome in euill doing, that nothing is pleaſing to him but which is diſpleaſing to God: and nothing diſpleaſing to him but that which is pleaſing to God. For the miſchieuous cuſtome of euill doing baniſheth light out of the minde: And as it baniſheth light out of the minde, it ſo baniſheth all feeling out of the conſcience, and in ſtead of light cometh darkneſſe, and in ſtead of feeling cometh hardneſſe. Now the conſcience being hardened, & the minde being darkened, what remaineth but a deſperate and an obſtinate condition like to the diuell, who is ſaid to be bound in chaines vnder perpetuall darknes? This is wonderful, that ſuch continuall thundering of theſe threatnings is not able to moue them. But it is no maruaile, for there is no words will moue them; yea it is impoſſible to the bloody man or oppreſſor to refraine, from time they be once giuen ouer to ſinne. For from time the ſinne hath gotten ſuperiority in them (as *Peter* ſayth,) it commandeth them more abſolute-

Application to the King.

ſolutely then a Prince would command his ſubiect; for ſinne hath made them ſuch ſlaues, and they are ſo carried with impotency of their affections, that they dare no more refraine from the ſeruice of ſinne, then a good ſeruant from his maſters ſeruice. I pray God that he ſo multiply the Spirit of gouernment vpon you (Sir,) & that holy vnction of Kings, that we may once ſee this great inſolency that breaketh out in ſo great contempt, condignly puniſhed, that ye may keep your conſcience pure and holy. Thus much concerning the thing that is to be eſchued in *Ionas*.

Now followeth another leſſon to be learned in the perſon of *Iſaiah*; ye ſee *Iſaiah* is ready to do what the Lord commandeth. When the Lord biddeth him blow the blaſt of iudgement, he bloweth it: When the Lord biddeth him come, he cometh, & when the Lord biddeth him go, he goeth. Then the leſſon is this, We that are the Trumpetters of the Lord, we muſt not blow as our affections and men bid, but as the Lord biddeth vs: we muſt not ſound the retreate when we ſhould ſound the march, nor we muſt not ſound the march, when we ſhauld ſound the retreate. We muſt not ſound iudgement when the Lord biddeth ſound mercy, and we muſt not ſound mercy, when the Lord biddeth ſound iudgement. But now the ſinnes of the Land craue that all pulpits ſound iudgement: Therefore iudgement muſt be ſounded. There is no way to auert this iudgement, but that euery man according to his calling put to his hand to reforme, according to the bounds and power that is committed vnto him. And the beſt way were, that ye that are Noble men concurre with your Prince, and his Maieſtie concurre with heart and hand to repaire the ruines of this Country. Thus farre for the ſecond leſſon. A vertue to be followed in Eſaiahs perſon.

Now he ſubioyneth the Narratiue. In the Narratiue he ſayth to the King, *That the Lord hath heard his prayer, and hath ſeene his teares:* as if he would ſay, Suppoſe thou lay in thy chamber & turned thee to the wall, yet I heard all the words that thou ſpake: and I ſaw all the teares that diſtilled from thee. And ſuppoſe it was not in the temple, yet all was

manifeſt to me. This is a great comfort. Then the leſſon in
Doctrine. generall is this: *In all places, and to all eſtates the Lords eare is euer faſtned to the cryes of his owne, & he ſeeth their teares, and he heareth their words.* And ſuppoſe he be not alway as ready to diſpatch them as he was to *Hezechia*, yet he leaueth them not, but he ſuſteineth them in the meane time by the comfort of his ſpirit, and in the end he granteth them their petition ſo farre as is ſufficient. And if it be according to his will, he giueth them more then they ſought. If this be true, that the Lords eare is preſent to heare the prayer of his owne, and his eye to ſee their teares, will not the Lord
Application be moued at the cryes of them that are oppreſſed with theſe bloudy men? It is wonderfull that no threatning nor denunciation will moue theſe men; but if euery teare be powred in the Lords viole, and euery word heard of the Lord: how much more ſhall euery drop of bloud be in the Lords viole? What is the reaſon that theſe bloody men will not giue eare? The reaſon is this; they haue layed this ground, and vpon this falſe ground they build all their falſe concluſions with Atheiſts, that there is not a God; and vpon this ground they build all their miſchieuous workes. But I would demand of theſe men that haue layd this ground, if there be not a God, whence floweth this feare and terror of conſcience? this trembling and vnquietneſſe, which gnaweth them? if there be not a God, how is it that they are ſo tormented? Suppoſe they haue baniſhed knowledge out of their minde, & feeling out of their conſcience, & all that ſhould feare them out of their heart; yet they haue euen this feare & trembling in their ſoule. And it is not poſſible to baniſh this feare, do what they can; yea the more murthers they commit, the greater is their feare. So where men thinke to make themſelues ſure by ſlaughter, it is the high way to caſt themſelues in greater vnſurety, and make their heart more fearefull then it was. From whence come theſe torments but from God forewarning them of Hell? and theſe are the beginning of hell to thee in this life. Which if God would let off the all full meaſure, they would not faile to

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put violent hands on themselues, thinking thereby to get an outgate to their soule; for they thinke if the soule were out of this bodie it should be in a better case, where in the meane time they passe to ouglier paines and greater torments. Now all these torments and vglie paines which eate them vp, mooue them not, and except the Lord worke it they will neuer be moued: he hath commanded all to heare his word, and he hath promised to worke by his seruants who vtter his word, and therefore I say, these bloudie men and oppressors they ought to be here present, that the Lord if it be possible, by this meanes may call them backe by repentance, that they may preuent that terrible iudgement whereof they haue but little feeling as yet. But ere they go they will feele it better.

Now I come to the proposition, and there I shall end: he propoundeth the comfort shortly in three points, two of them are according to the petition. The third is more then he craued: health of body agreeth to the petition, prorogation of dayes agreeth to the petition, a glorious estate, a sure & a prosperous estate came not in his minde; and this also he getteth, he not onely will deliuer him out *the hands of Assur, but deliuer the whole Citie.* And this promise of a prosperous and ioyfull estate is more then he thought on or looked for. Of this there might be many things marked, but I leaue them. And this only I obserue. The Lord hauing to do with this King, to make him thankfull in times comming, he granteth him more then he sought, and prouoketh him as it were after this manner, saying; What euer thou lackest, seeke it of me. Lackest thou health of bodie? seeke it of me. Lackest thou prorogation of dayes? seeke it of me. Lackest thou a sure, glorious and prosperous estate? seeke it of me. There cannot be a more affable kinde of intreating, then is betwixt God and the King; he desireth him what euer he lackes to seeke it of him. Except Kings humble them to honour God, & hold them in his continuall fauour, it is not possible that they can look for these things of him. But by the contrarie, if Kings humble them to serue God, & hold

The points of the comfort that the King receiued.

Obseruation.

Application.

hold them in his fauour, there is no honour nor dignitie that he hath prouided for thē by birthright or otherwaies, but if he ſee it ſerue to their good, in deſpite of the world they ſhall haue it. But if they fall from the ſeruice of God and caſt themſelues out of his fauour, they ſhall loſe dignitie, birthright, priuiledge of nature, and all other things, & themſelues beſide. Examples of this we haue in the Scriptures: *Cain* being *Adams* eldeſt ſonne, and hauing the birthright, ſo long as he kept him in the fauour of God he was in hope of it; but from time he loſt the fauour of God by the ſlaughter of his brother *Abel*, he was baniſhed from the face of God, and loſt his birthright with all his inheritance. *Iſmael* in like manner was *Abrahams* eldeſt ſonne, yet becauſe he was not in the fauour of God, he gat no part of his inheritance. *Eſau* was his fathers eldeſt ſonne, yet becauſe he fell from the fauour of God, his brother was preferred to him, & his birthright helped him not. Now the generall doObſeruation. ctrine is this: *It is onely the fauour of God that maketh men to enioy priuiledges, dignities, or whatſoeuer they haue right to*; if they keepe the fauor of God, it is not poſſible that they can be diſappointed. So the exhortation is eaſie vnto you (Sir:) as your maieſtie thinketh to poſſeſſe that which the Lord hath appointed for you, ſo looke that you keepe you in the fauour of God. There is no way to keepe the fauour of God, but to purge your countrie of theſe two, Idolatrie and bloud; for vnder theſe I comprehend all the ſinnes committed againſt the two tables. Let this be done, and it is not poſſible that ye can be diſappointed of any thing that may ſerue for your wealth. For it is the fauour of God that ſhall make you to enioy not onely your poſſeſſions, but all other priuiledges that ye are borne to. The Lord of his mercie worke it in your heart (Sir,) that we may ſee this as an argument that ye are in his fauour, when ye ſhall put to your hand to reforme this countrey, and ſo make it knowne that ye feare God and loue his people. This being done, ſuppoſe men would be inconſtant and lie, yet God is not as man nor as the ſonne of man, ſaith *Balaam*, that he ſhould

Exhortation to the Kings Maieſtie.

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lie. Depend on him. The Lord worke it in our hearts that we may earneſtly craue it and obtaine it, that your heart being eſtabliſhed by grace, ye may obey his holy will. The Lord grant it for Chriſts ſake, to whom be all honour, praiſe and glorie, for now and euer, Amen.

THE EIGHTH SERMON, VPON ISAIAH, CHAPTER 38.

7 *And this ſigne ſhalt thou haue of the Lord, that the Lord will do this thing that he hath ſpoken.*

8 *Behold, I bring againe the ſhadow of the degrees (whereby it is gone downe in the diall of Achaz by the Sunne, ten degrees backward: ſo the Sunne returned by ten degrees, by the which degrees it was gone downe.*

9 *The writing of Hezechiah King of Iudah, when he had bene ſicke, and was recouered of his ſickneſſe.*

10 *I ſaid in the cutting off of my dayes, I ſhall go to the gates of the graue, I am depriued of the reſidue of my yeares.*

11 *I ſaid, I ſhall not ſee the Lord, euen the Lord in the land of the liuing, I ſhall ſee man no more among the inhabitants of the world.*

IN our laſt leſſon (welbeloued in Chriſt Ieſus,) we heard the manner and forme of the comfort that was offered by the Prophet vnto the ſicke King: we heard when this comfort was offered, we heard where it was offered, we heard the perſon that was the giuer; we heard the perſon that was the bearer; we heard the preface which the Lord vſed, to make the King attentiue; we heard the narratiue ſhortly, and the parts of the comfort propounded. As to the circumſtances, we noted Recapitulation.

ted where the Prophet was when he receiued this commiſſion: he was in the middle court, he was not as yet paſt the ſecond hall, when the word of the Lord bad him ſtay and go backe againe. At this time he is commanded to recall his former ſentence, and with that ſame mouth to pronounce the quite contrarie. No further diſtance is there betwixt the pronouncing of the one ſentence and the other, then is betwixt the Kings bed and the ſecond hall. Looke what ſpace the Prophet ſpent in going betwixt the Kings bed and the ſecond hall, as great ſpace is conſumed betwixt the one ſentence and the other. Vpon the ſuddainneſſe we marked ſundrie notable things: and firſt, we marked the great force of the Kings prayer: to wit, his prayer is ſo effectuall that it maketh the Lord to recall his owne ſentence in one inſtant of time. That ſame thing which heauen and earth and all the creatures therein could not haue moued him to do, that the prayer of his ſeruant moued him to do. Now, beſide the retraction, the force of his prayer appeareth in the health of his bodie, in lengthning of his dayes, in giuing him a proſperous and ſure eſtate: and laſt, in confirming it by ſuch a wonderfull ſigne, that the like was neuer heard nor ſeene before. Iudge ye then what is the force and effect of the prayer of a faithfull man. The ſecond thing that I marked was this, the wonderfull inclination that the Lord hath to mercie, how well he anſwereth to his names and ſtiles, whiles he is called a God of compaſſion, a God of exceeding and infinite mercie. The third thing that we marked on this ſuddainneſſe was, that ſtrict and entire coniunction that ſtandeth betwixt the faithfull ſoule on the one part, and God on the other part, to wit, the coniunction is ſo ſtrict, that it maketh God as preſent to the faithful ſoule, as if heauen and earth were coupled together. This coniunction by faith maketh Chriſt our helpe, to be as neare in time of neede, as if he had placed his throne of grace in the bed where we lie. Ye ſee how ſwiftly the Kings prayer mounteth, ye ſee how ſwiftly the anſwer returneth, ye ſee in ſuch a celeritie the matter is diſpatched, as if there were

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no diſtance betwixt heauen and earth. Then by thisIt clearly appeareth, that there is no diſtance of place that can make the Lord conſume time in doing of his will. Alſo, there is no diſtance of place, neither thickneſſe of walls that can hold the Lords preſence from the faithfull ſoule, but he is as preſent to the faithfull ſoule, as any corporall obiect is to the bodily eye: There is no obiect ſo preſent to the bodily eye, as the Lord is preſent to the ſoule. Thus farre we proceeded in the firſt circumſtance. Vpon this we gathered and let you ſee where the King lay: It behoued him to haue bene layed in his owne houſe. And we ſhew alſo that this was a ſigne of the fauour of God, that he ſhould be diſeaſed there, where he might be beſt eaſed without trouble to others. As to the giuer of the gift, it is God; for there is no good gift but it floweth from him. As to the bearer, it is *Iſaiah*, not of neceſſity, for the Lord is not bound to any ſecond inſtruments, but of a voluntary and free obligation, he hath obliged himſelfe to vtter his power, and to worke by them. Here I wiſhed you in my exhortation, be diligent hearers of the word, be not deceiued with your fooliſh conceits: I will reade as good at home & better: I ſay, the Lord will not worke by thy reading, when thou contemneſt the ordinary meanes; he hath bound him to his inſtruments that by hearing faith ſhall come; he will not worke by his Spirit, except thou heare. Heare the word therefore, as long as the Lord giueth thee grace, and continueth it. He hath bound himſelfe to grant faith by hearing, and not by reading in contempt of hearing. As to the preface, we ſhew it differed from the former preface in two poynts. Firſt, there was mention here made of *Dauid*, which was not in the other, and conſequently of Chriſt, in whom the comfort of the King ſtood, and on whom all the comfort of the olde Teſtament is grounded, without whom, there is no true comfort. Secondly, in this preface, he is called *Dauids* ſonne not onely by nature, but by grace: and therefore, the whole promiſe of grace made vnto *Dauid*, iuſtlie appertaineth to him; whereas otherwiſe, if he had bene his ſonne by nature

ture onely, the promiſes of grace had no more concerned him in particular, then they concerned his father *Achaz*. But becauſe by grace he was made the ſonne of grace: therefore the promiſes of grace iuſtlie appertaine to him. Here we did let you ſee, that it is not carnall generation which we draw from our parents, that maketh vs the ſonnes of God, faithfull as they are; but the generation of the promiſe, in following the trade of their faith, we are made the ſonnes of our faithfull predeceſſors. There was two things marked in the preface: Firſt, the Prophet returneth not, vntil he got a command. The leſſon is this to office-bearers in their calling, to enterpriſe nothing in Gods affaires, vntill they get his owne aduice. The other thing, we ſee in him a wonderfull and ready obedience to God. For ſuppoſe the Prophet ſaw his threatning in an inſtant of time to be turned in mercy, yet he is not angry, but reioyceth to ſee the Lord worke ſo with this King. Vpon this we gathered a leſſon for teachers: They ſhould not be moued greatly, when they ſee the Lords threatnings in an inſtant of time, if it were poſſible, turned in mercy. I thinke there is none (as I ſpake then) but they will be exceedingly reioyced to ſee theſe threatnings which are threatned againſt theſe bloudy butchers, againſt theſe adulterers, againſt theſe oppreſſors and ſacrilegious perſons: there is none, I thinke, but he will be exceedingly reioyced to ſee the Lord worke ſo, that the Miniſter haue as great occaſion to comfort as he had to threaten. I thinke alſo that there is none that feareth God, who will not reioyce to ſee the Magiſtrate, who is the ouerſeer, and ſhould take order with theſe bloudy men: there is none but he will reioyce to ſee the threatnings which are iuſtly pronounced, and ſhall as iuſtly light if they be not preuented, to be turned in mercy. But ſurely there is no hope of it; for iniquity groweth ſo, and it is come to ſuch a maturity, that ſurely the Lord from heauen will take vengeance on it, if the Magiſtrate put not to his hand in time. On the other part, we learne of *Iſaiah*, to blow mercy when the Lord biddeth, and to ſound iudgement when the Lord bid-

biddeth; for seeing the Lord hath appointed vs to be his mouth, we must not speak what we please, for so we are not the Lords mouth, but our owne mouth. So he that taketh vpon him to be his mouth, let him sound as the Lord biddeth him. In the Narratiue he saith, he heard the Kings prayer. And as he heard the Kings prayer, so he heareth the prayers, and seeth the teares of the oppressed of this land, which the Magistrate should both heare and see. And as he heareth them, so he hath gathered their teares in his viole, and in his owne time he will prouide a remedy. Lastly he pronounceth three things vnto him, health of the body, length of dayes, and a sure and prosperous estate, which neuer entred in his minde to seeke. And therefore I exhorted him that was present and you all, what so euer ye want seeke it of God, seeke it in Christ Iesus, whether it be for the soule or body; in him are placed full treasures for both, if ye keepe you in the fauour of God, and keepe you in his protection, nothing shall hurt you: And by the contrarie, if ye lose his fauour ye shall lose all. Thus farre we proceeded in our last exercise. Now in the words which I haue read, first of all, he confirmeth that which he said vnto the King, and he maketh him sure that whatsoeuer God hath spoken, it shall be found in experience, and for his surety he giueth him a signe, a wonderfull signe, the like whereof was neuer heard of nor seene before. The manner of the giuing of the signe was this: First of all, the king he seeketh a signe. Secondly, the Lord granteth a signe: Yea looke in what manner the King sought it, in that same manner it is granted. Thirdly, the signe is wrought and manifested, not by the power of the Prophet, but by the vertue of God. To come backe then to the first, the King seeketh a signe as may be seene, 2. Kings 20. and surely in seeking of it, he did not amisse, for if we looke to the circumstance of the history, he is plainely compelled to seeke it: for as *Augustine* sayth, writing on this same place, concerning the miracles of holy writs, Whyle as, (saith he) the Prophet *Isaiah* propoundeth in an houre two contrary sentences, which

The heads of doctrine to be intreated of.

which could not both ſtand, it behoueth one of them to be confirmed by a ſigne, and ſo it was need. Then I ſay, the King faileth not in ſeeking of a ſigne, or as if he had ſaid after this manner to the Prophet: thou cameſt euen now, and ſaid, it behoued me to die; thou returneſt in an inſtant, and ſayeſt that I ſhall liue. Whereby ſhall I know this laſt to be true, and what token ſhall I haue of it? Was it neceſſary then? ſurely it was neceſſary.

The cauſe why he ſought a ſigne.

As to the ſeeking of the ſigne he ſought it not of incredulity, nor to the end to tempt God, but to ſtrengthen & confirme his weake faith, which is weake in vs all. And a weake faith, ſuppoſe it be weake, yet it is true faith: for if our faith be true and liuely, howbeit it be weake, it is the right faith. It is required of faith, that ſo much as is of it, it be true and liuely. But ſo long as it is here, weake ſhall it be. Then for the ſtrengthening of his weake faith, it was neceſſary that he ſhould haue ſought a ſigne, which was done no doubt by the aduice of the Spirit of God. It is true the wicked haue ſought ſignes, as Mat. 12. and 16. But when they ſeeke them, their heart is voide of faith, for they cannot ſeeke them to confirme the thing they haue not; but they ſeeke them of incredulity, and of contempt of God. Againe, there is another ſort, who when ſignes are offered they will not receiue them, as *Achas* this mans father: when the ſigne was offered to him by *Iſaiah*, and giuen to him, he would not haue it, but he did caſt it off by a ſhift. This king is not ſo, but he ſeeketh a ſigne for the ſtrengthening of his weake faith. And in this doing he followeth the example of the good ſeruants of God who paſt before. *Gedeon* before him ſought a ſigne, Iudge. 6. *Moſes* alſo that was before him, ſought a ſigne for the confirming & ſtrengthening of their faith. So I ſay the King in ſeeking of this ſigne doth not amiſſe; and to teſtifie that he doth no wrong, the Lord granteth it vnto him, which he would not haue done, if he had done amiſſe in ſeeking of it. Beſide this, he giueth him his choice in this ſigne, for looke in what manner he craued it, in that ſame manner it is granted vnto him, which teſtifieth

How the wicked ſeeke ſignes.

Some refuſe ſignes when they are offered.

that

that he did not amisse in seeking of it.

How the signe was shewed.

As to the maner of the signe, how he sought it, and how it was granted by God, it is this shortly. The King desireth that not onely the shadow of the degrees whereby the houres were discerned in *Achas* Diall should bee brought backe: but also he desireth that the Sunne with the shadow should be brought backe so many degrees. Now the Sunne had gone forward in his course, and had spent ten houres of the day: so he had but two houres to his going downe. In effect therefore he desireth the Sunne to be brought backe these ten houres which he had spent. So that the day which by nature should haue lasted but for the space of twelue houres, by the drawing backe of the Sunne in an instant is made to last for the space of twenty two houres. Looke if this was a wonder or not. Thus farre for the meaning of the wonder and the manner thereof. Ye see this wonder was manifested partly in the bodie of *Achaz* diall, and partly in the bodie of the Sunne. Now in this that it is shewed in the bodie of the diall, it letteth vs see that the accurate distinction of seasons and times, togither with the arts and sciences that bring them, are not altogither displeasant before God. And further it letteth vs see, that these same sciences whereby the seasons of times are discerned, had place in *Iudah* in *Achaz* dayes: for naturally we haue that knowledge to discerne the seasons of the course of the day and of the course of the night, naturally we haue that. As to the day we deuide it into ỹ dawning, morning, noone, & euening: and in like manner the night, into euening, midnight, and cockcrow. Now time hath brought in these arts and sciences, which haue brought in a more accurate distinction of times and seasons. These obseruations appeare clearely to haue had place in *Iudah* in *Achaz* dayes. We reade not that these instruments entred in Grecia or Rome; not in Grecia before *Anaximenes Milesius* brought them in; Not in Rome before one *Marcus Valerius Messala* brought them in. And he brought them out of Sicilia foorth of a Citie called Catine. *Marcus Varro* brought in a more accu-

rate thereafter. Alwaies this was the firſt; but I leaue theſe particulars, I inſiſt not in them: And I come to that which may moſt edifie you in the faith of God. So I ſay, this ſigne was wrought in the bodie of the diall, and alſo it was wrought in the body of the Sunne. It was wrought in the diall which was a publike worke ſet vp in a publicke place vpon the head of the ſteps of the ſtaire of the pallace againſt the Temple where the whole Citie reſorted, ſo that the worke was knowne to the whole Citie, and conſequently to all *Iudah*, and that by reaſon of the publike place. Secondly, it is wrought in the bodie of the Sunne, that all the world might ſee the wonder in the Sunne as well as *Iudah* did, both in Sunne and diall, that they might be conuicted, ſeeing him in his wonderfull works who of nature is inuiſible, that they might ſay with themſelues, We are out of the way and haue worſhipped the wrong God, leauing the right God. For ſurely when I looke on the wonders which God hath ſhewed from time to time on this King, I am moued to thinke that God had purpoſely brought him into theſe extremities and great dangers, that in his wonderfull deliuerances he might be knowne to the whole world; he bringeth him into ſuch dangers that whereas nature and naturall meanes could haue no place: he deliuereth him ſo miraculouſly by ſuch wonders, to make all the world to ſtoupe. Another end was this, that this good King might be honored of all the world whom God ſo honored. For good reaſon it is, that thoſe whom God ſo honoreth they ſhould honour. Theſe haue bene the two ends why God hath wrought ſo many miracles in the perſon of this King. For ye heard how wonderfully in the night by his Angell, he deſtroyed a hundreth and foureſcore thouſands of perſons; this is a wonderfull thing, and now when he had fallen in the hands of a terrible plague, ſo that there is none able to helpe it, yet the Lord healeth him extraordinarily, and he confirmeth it by ſuch a wonder that the like was neuer heard of or ſeene before. In deede we reade in *Iehoſhuaſhs* time, that the Sunne was made

Why the ſigne was wrought in the diall.

Why it was wrought in the body of the Sunne.

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to ſtand in the firmament; but to go backe by ſo many houres and degrees, it was neuer heard of nor ſeene before. Looke then if theſe ſignes ſerued not to the honor of God, and vnder God to the honor of his ſeruant.

What profite is to be gathered of ſignes.

The profite that is to be gathered of ſignes, properly called ſignes inſtituted by God, ſtands in ỹ repreſentation: for there cannot be a ſigne properly, except it repreſent in ſome meaſure the thing ſignified by it. There muſt be ſome conformitie and proportion, or elſe it is not a ſigne, as *Auguſtine* ſaith. But this ſigne whereof we ſpeake is miraculous and ſupernaturall, and therefore hath no ſuch relation as Sacraments haue. But yet there may be a proper and ſecret relation eſpied in it, which is this: for it appeareth well that God would let vs ſee, and let the King ſee by the working of this ſigne, that looke how eaſie it was to him to bring backe the Sunne which had but two houres to his going downe, to that ſame place where he roſe in the morning; as eaſie it is to him, and farre eaſier to bring backe the Kings life which had but two houres to the time of death, to a freſh morning of youth againe, and to a ioyfull age: It is as eaſie to God to worke the one as the other. And ſo we may take vp the end why theſe ſignes and ſuch like wonders was wrought by Chriſt in eſtabliſhing of the new couenant. The end no doubt was to ſtrengthen our faith which we haue alreadie receiued by the preaching of the Goſpel; for ſignes are not giuen to create in vs faith, they are not giuen to begin our coniunction with Chriſt, it is the preaching of the Goſpell that beginneth this coniunction: Signes are giuen as ſeales to enlarge and confirme this our coniunction. And as the Apoſtle ſaith well, Heb. 2. ſignes ſerue to two two ends: firſt, to beare witneſſe to the truth; ſecondly, to confirme the faith of the beleeuer. This ye ſee clearely in our Sacrament, the Sacrament of the Supper. This Sacrament was not appointed to make our coniunction firſt with Chriſt; we haue not entry vnto Chriſt by this Sacrament, but it maketh vs to poſſeſſe Chriſt whom we had alreadie in ſome meaſure: It maketh vs to poſſeſſe him more fully, and

extendeth the bounds of our narrow heart, that he may be the more largely receiued of vs; ſo of this ſigne the King hath great comfort. I grant there is greater comfort to be had in the word then of the ſigne, and greater comfort to be had of the working of the Spirit within, then of either of them: yet it is as true, that euery one of theſe bringeth their owne comfort. There is greater comfort to be had of the word then of the ſigne, and yet the ſigne hath the owne comfort. There is greater comfort to be had of the Spirit then of the word, and yet the word hath the owne comfort. And there is no word able to vtter, and far leſſe any heart able to receiue that comfort, yea not halfe the quarter of that comfort which is prepared for them that loue God. So this ſigne, ſuppoſe there be not ſo great comfort vttered by it as by the word, yet it hath the owne comfort. Thus farre concerning the ſigne it ſelfe.

By whoſe power this ſigne was wrought.

As to the third thing, the manifeſting of this ſigne, it is not by the vertue or power that flowed out of *Iſaiah*, ſuppoſe he was an inſtrument; for the text reſolueth this clearely, where it is ſaid, *This is the ſigne of the Lord*: beſides this, it is certaine that there is no force nor vertue in any creature, yea not in the diuell himſelfe to worke any true wonder, but in God himſelfe onely. For why? there is no ſigne or wonder which is a true wonder, but it paſſeth the force, bounds, and compaſſe of nature: Therefore there is no creature able to worke any wonder: For why, they are bounded within the compaſſe and bounds of their nature: and therefore as to all theſe wonders and miracles which are wrought by the diuell and the Pope his vicar, they are falſe and lying wonders; I ſay it not, but the Apoſtle ſaith it, 2. Theſſ. 2. that the coming of Antichriſt ſhall be in the mightie power of the diuell, in the which he ſhall worke falſe wonders and lying ſignes. And as all the reſt are falſe and lyes, ſo theſe legs and armes which ye ſee in the entries and porches of their Churches, are manifeſt lies and deceits of Sathan.

Now as to the manner of the working of this miracle, it

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it is ſaid in the 2. Kings. 20. that it was procured by the Prophets prayer: It is ſaid there, that the Prophet prayed that the Sunne ſhould be brought backe. So the prayer of the Prophet preuented before it came to paſſe. Now, that ſame very thing which the Lord was purpoſed to do, and promiſed to do, yet he wil do it in ſuch ſort, that he wil haue the Prophet firſt to aske it. Now this letteth vs ſee clearely, that there is no merit in our prayers, there is no ſuch force or worthineſſe in our prayers as to merit any thing, but the Lord promiſeth freely; and as he promiſeth freely, ſo he performeth it as freely. Then wherefore will he haue vs to pray? Becauſe prayer is a part of the worſhip of God, he will haue vs to feele what the want of benefits is, he will haue vs exerciſed in this part of duty; that when we get them, we may vſe them ſo much the more to his glory.

The force of prayer in procuring this ſigne.

Why the Lord willeth vs to pray.

What the prayers of this Country, ſpecially the prayers of the Church of this towne, haue purchaſed in the withdrawing of the Lords threatning, and chiefly of the laſt threatning, I meane that huge Nauie of ſhips; I think now the manifeſt effects declare. But what honour God hath gotten for it, our manners ſince that time clearely teſtifie. For if yee looke to the growth of ſinne, more ougly ſinnes were neuer committed then ſince that ſame ceaſſed. So I ſay, he is mad, and voide of all naturall light, much more ſupernaturall, who thinketh that the Lord hath taken away his hand, ſuppoſe he ſtriketh not. Indeede he hath withdrawne his hand, to let vs ſee the force of our prayers, and to try vs how we would vſe this benefite; but ſeeing it is ſo highly abuſed, if there were no other thing but the birth of iniquity wherewith the land is ouerburthened, ere the Lord want any meanes to puniſh the committers and ouerſeers of theſe iniquities, he will rather puniſh the land from heauen immediatly, or elſe make it to ſpue out the inhabitants. For ſuppoſe the Lord ſpare, yet he will not forgiue this contempt. But this ſparing is of the Lords benignity; he letteth them hoord vp ſinne againſt the day of wrath. I inſiſt no further in it.

Application.

The Kings thankfulnes for the benefite receiued.

Now followeth in order the Kings thankefulneſſe vnto the Lord, for the benefite which he hath receiued. And forſooth, this King is greatly thankefull: and he hath ſet downe and left in regiſter his ſong of thankefulneſſe, to teſtifie, that he is not like to vs; he hath ſet downe a notable ſong of lamentation and thankſegiuing, that we reade of none better in any King except that which is in the 51. Pſal. He hath ſet downe a ſong of lamentation, to teſtifie his infirmitie and diſeaſe; and he hath ſet downe a ſong of praiſe, to teſtifie his thankefulnes toward God.

The parts of the Kings Song.

This ſong ſtandeth of three parts. In the firſt part he letteth vs ſee the great trouble and perplexity, whereinto he was fallen; what he ſaid, and what he did in his trouble. In the ſecond part, he maketh a rehearſall of the greatneſſe of the benefites that he hath receiued, and promiſeth to put his truſt in him, to make his dependance on God, and on no other. In the third part he letteth vs ſee that he is mindefull to be thankfull as long as he liueth, and all his dayes to praiſe him, and not to be forgetfull of him. I thinke theſe be the three parts of the ſong.

A ſhort ſum of the Kings life.

Now ere we enter into the firſt part, it is neceſſary that ye vnderſtand the courſe of this Kings life, and the manner of his behauiour in his whole life; that marking the courſe of his life at leaſt, if ye will not follow the courſe of other common Chriſtians, ye may learne to follow a King. Take heede then vnto the courſe of his life. In the 14 yeare of his reigne, he was threatned by the King of *Aſſur*, he was threatned by two ſundrie Ambaſſadours, and God his Maſter and he himſelfe was in their face blaſphemed. After this in his great extremity what doth he? He and the Prophet go to the Church and addreſſe them to prayer, this is one part of his exerciſe. And vpon his inſtant prayer what commeth to paſſe? He purchaſeth a wonderfull deliuerance: and vpon this deliuerance what doth he? He and the Prophet praiſeth God. So, here ye ſee prayer and prayſe are his chiefe exerciſes. Now he is not ſo ſoone deliuered, but he falleth in the hands of a terrible plague: and death is ſo preſent

ſent to him, that he ſeeth no outgate. Now what doth he? He and the Prophet both pray, I doubt not. What followeth vpon this? He is deliuered. What followeth of the deliuerance? He and the Prophet thanke God. So here alſo ye ſee prayer and prayſe. What further? Vpon this deliuerance he falleth into pride & ambition: he braggeth of all his iewels and treaſures, as if he had conquered them by his owne induſtry. What followeth vpon this? The Prophet threatneth him; Vpon this threatning he is humbled: After humiliation the Prophet comforteth him, and vpon his comfort he thanketh God, and ſaith, *The word of the Lord is good, but yet let there be peace and reſt in my dayes.* Now take heede to the whole courſe of this Kings life, and ye ſhall ſee his whole life to be nothing els but a falling and riſing, a praying and prayſing of God continually. For as long as we cary about with vs theſe decaying houſes of clay, (as *Iob* ſaith) & are clogged with them, yea, as long as the dregs of iniquity remaine in our ſoules, we ſhall be ſubiect to a continuall falling and riſing, by the grace of God, and not of our ſelues. Of the which this his continuall praying and prayſing of God ſpringeth. He prayeth for ſtrength in his battels, and he prayſeth God for his victory and deliuerance.

A Chriſtians chiefe exerciſe.

Now take vp the leſſon, and learne of a King what ſhould be a Chriſtians exerciſe, that ſeeing this mortality wherein we dwell, & the corruption wherewith we are beſet (for our ſanctification is but begun, and very imperfect in this life) maketh vs to ſlide; and ſeeing we are ſubiect to daily trouble, and our life is but a continuall fighting, ſhould not this be our exerciſe, continuall praying and prayſing of God? praying God for ſtrength in the time of our falles and troubles, and prayſing him for our victories? He that ſhall follow the life of this King, ſhall obtaine the like end. And ſuppoſe his life be a continuall fighting, yet the Lord ſhall euer raiſe him, and comfort him with his Spirit. He that omitteth this exerciſe of prayer, is moſt vnhappy; for if he craueth not ſtrength, he is vnworthy of riſing. There is none of vs but we are all ſubiect to this eſtate. And therefore if

we would rise, we must pray; yea, pray instantly and continually. So, I recommend prayer & praysing vnto you all. Thus farre concerning the course of the Kings life. Now to come to the first part of the song: In the first part he letteth vs see the great trouble, perplexity, and perturbation of minde wherein he was; he letteth vs see what he said in this trouble. Ere he enter to the words, in the beginning of the 9. verse he noteth the circumstance of time, when he was cast into this trouble and perturbation of mind: and forsooth, the circumstance is worthy of noting. In the circumstance of time it is said, *In the cutting off of my dayes*: when was that? to wit, at what time the Prophet told him, that it behooued him to die. Then this trouble and perturbatiõ came on me. From the time he had once said, it behooued him to die, he fell into this feare, suppose a godly King, and as well reported of as any other King in the Scriptures: yet as soone as he heareth the sentence of death pronounced, he trembleth and feareth exceedingly. And surely it cannot be otherwise; for death is a violent separation and tearing asunder of that which the Lord hath appoynted to be conioyned, to wit, the soule and the body. If the body had remained in the first estate, and continued vnder obedience, these two had neuer bene separated; but by reason of disobedience and breakeng of the law of God, in came sinne, in cometh the violent separation, in cometh death, which is the reward of sinne, as the Apostle speaketh. Rom. 6.

The first part of the song.

The diuersity of seeking death in the wicked and godly.

It is true indeede, (for this is necessary to be knowne) that there haue bene many euill men that haue sought death: and it is as true, that there haue bene many good men that haue sought death: yet neuer one of these sought death for it selfe, for it is not naturall to seeke the dissolution of our selues. But these euill men that sought death, and put hand on themselues, in their appearance they sought it for a better: to wit, to eschue the present torment and vexation of hell in their conscience wherein they were, thinking that their miserable soule, being out of the body, should be at greater

greater libertie then if it were detained in this prison: But they are all deceiued. For suppose hell be begun here, yet it is not in a full measure vntill this life be done, and so the miserable caitife deceiueth himselfe. On the other side, there haue bene good men that haue sought death, but not for it selfe but for a better. If they knew not & felt not that there were a better life to follow after death, they would not seeke it: but by reason they see there is a greater ioy to follow after it, therefore they regard not to taste in some measure for the present of the bitternesse of death. It it true againe & I grant, that death vnto thee who art a Christian is sanctified in the death of our maister and Sauiour Christ Iesus; (for blessed is the death of them that die in the Lord.) But suppose the death be sanctified, yet thou art not wholly sanctified: for if thou were as sanctified as the death, thou wouldst not haue such a thing as terror, paine or griefe in thy death. But seeing in the best of vs all there is a remnant of corruption (would to God it were but a remnant) so thicke and foule that it is shame to speake of it; this corruption vrgeth the conscience, so that where the conscience is vrged, there must be a feare; and the more the conscience be vrged, the greater is the paine and terror. It is true that this feare is tempered by faith that dwelleth in the soule, and the hope of ioy that dwelleth in the faithfull soule, holdeth this feare in awe, that hope of heauenly ioy so swalloweth vp and deuoureth the feare, and maketh it to appeare to the looker on that the soule hath no feare: but no doubt there is a feare, and it is sure there is some griefe. It is onely as I haue said, the hope of that heauenly ioy that holdeth this feare in awe; where this hope is not, terrible is that feare, wonderfull are these terrours, great is that anguish of soule that is there; so that I cannot find names to expresse it. Terrible it is to see the countenance of God in his iustice, there is no creature that can abide it. Terrible it is to see their owne sinnes present themselues, the ouglinesse and guiltinesse of sinne. And beside all these, to be left destitute of hope, it is not the least part of their griefe; and yet

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this is not regarded. For men will not riſe to get faith, if it ſhould coſt them but an houre, they will not come to heare the word. This is a wonderfull and miſerable madneſſe that is in the ſoule of man, that he will neuer prouide for hell vntill hell catch him.

The way to eſchue the feare of death

Now to come to our purpoſe, the leſſe the corruptions be, the leſſe muſt be the feare. Wherein then ſhould your exerciſe ſtand, ſhould ye not ſtudie to diminiſh this corruption? For he that would be voide of feare, muſt trauell to diminiſh this corruption, that the conſcience may be cleane, and ye may haue a good teſtimonie, which maketh men to be without terrour. For as long as the loue of this world and of worldly things occupieth our ſoule, it is not poſſible that it can be without feare: For why? there is no heart that can willingly part with the thing that it loueth, without exceeding ſorrow and griefe. Then we ſhould trauell to take order with theſe affections and loue to worldly things, but ſo farre as they may ſerue to the loue of God, and in God to loue our ſelues and our neighbour; that when he calleth no ſtrange loue may draw vs from him. There is a common law in all cities concerning the forbidden goods, which are diſcharged plainly to be carried out of the country where we are preſently, and ſuppoſe they were carried, they can ſerue to no vſe in the countrey whither we go. To let you ſee the expoſition of the Parable; I ſay, the loue of this world & the cares thereof, the loue of the fleſh and the luſts thereof, are theſe forbidden goods which ſerue to no vſe in the countrey whither we go, yea they are plainly forbidden by the King of the countrey. For the heart which is repleniſhed with theſe, ſhall haue no entrie there. There is a plaine diſcharge ſounded concerning theſe goods, that we cleanſe our hearts of them, and prepare our ſelues to bring thoſe commodities with vs that agree with the nature of that countrie. Let vs make vs for the loue of God and of our neighbour, and let vs caſt off all contrarie loue; onely let vs loue God, and in God let vs loue our neighbour. Now if I might obtaine this one leſſon for all the reſt, I would thinke

thinke my trauell verie well beſtowed, and therefore I inſiſt ſo much the more in it, that it may ſinke into your hearts. Now then this good King feareth, which telleth me that in all Chriſtians there is ſome feare.

I come to the next, what ſaith he in his trouble and perturbation? The effect of the thing he ſaith is this: Firſt he ſaith *He ſaw his owne death prepared for him*: Next, becauſe he was troubled with it and caſt in a great perturbation, he ſubioyneth the reaſons why he was ſo grieued. And as I may gather them, they are three in number. But ere I come to the reaſons I will tell you his owne words which he ſaid in time of his trouble; he ſaid, *I ſhall go downe to the gates of the graue, I am drawing neare to the gates of death.* For ſo ſoone as I heard the Prophet ſay that I ſhould die, ſo ſoone I began to prepare me for it; for if all threatnings come to paſſe as the Prophet hath ſaid, if I find no outgate in the mercie of God, I muſt die. For this I know, that I am a mortall man; and ſuppoſe I be a King and a glorious King, yet I am not exempted from death, and therefore I will prepare me for it. He knew wel, that ſuppoſe he made himſelfe readie, he was not one haire nearer to death. Now ſurely if ye would follow this King, ye would be a thouſand times readier and more able to liue then ye are in your diſeaſes. But ye are caſt vp in ſuch a daintie and delicate faſhion, that no man will ſuffer to heare of death, ſaying, It is a thing that will further man to die. But I ſay the contrarie, and the Spirit of God ſaith the contrarie. I ſay, the readier ye be to die, ye are the readier to liue; he that ſaith the contrarie, I ſay he ſpeaketh an vntruth, if he were the beſt Doctor of Phyſicke. Therefore when ſickneſſe which is the meſſenger of death beginneth to pull your eares, the firſt thing that ought to be propounded to the patient, is to bid him make him readie for death; for the readier he is to die, as I haue ſaid, he is the more able to liue. Then ye ſee *Hezekiah* knew, that ſuppoſe he was a King, yet he was mortall. As to his words, he ſetteth downe three reaſons wherefore his death grieueth him ſo much. If ye looke to

Application.

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The reason why death was grieuous to him.

the reasons, there appeareth at the first no weight in them; yet being tried more narrowly, ye shall finde in them a greater validitie. The first reason is this, *I am deprived of the residue of my yeares.* He was a man at that time of 38. or 39. yeares, and of such age as he might haue liued twise as long by the course of nature, as Dauid saith. O! but this appeareth to be a slight reason, & it is slight indeede if there be no more in it. He is not so much grieued at the cutting off his yeares as at the cutting off the affaires which the shortning of his yeares brought with it. So there were two respects wherefore this King was so grieued at the cutting off of his dayes: The first, because the worke of reformation in Church & policy, which he had begun, would ceasse. And out of question this hastie cutting off made him so well prepared in his heart to die, as he would haue bene if he had had leysure. So in respect he lacked time; and yet he was not so voide of all preparation as commonly youth is, that cast off all repentance to the last age, thinking there is time enough before them: In these respects, that the worke of reformation by the cutting off of his time would be imperfect, and in respect he should not haue bene so well prepared in his heart, therefore he is grieued at his death, and saith, I am depriued of the residue of mine yeares.

Application.

Well, to apply this vnto our cause, I thinke there is none but they see clearely, that if we come not with better speede to the worke of reformation then we are like to do, I feare that we leaue not this worke onely vn-ended, but vn-begun: for if this confusion of Church and policie grow from day to day as it doth without interruption, as if there were not a King in Israel. I say if this confusion endure, no question but the birth of iniquitie shall so ouerburthen the land, that it shall make it to spue foorth the inhabitants. I will not insist, I am assured there is no magistrate of any degree but he is lawfully forewarned and made inexcusable before God.

The second reason wherefore his death grieued him, is set downe

down in the beginning of the 11. verſe, where he ſaith, *I ſhall not ſee the Lord in the land of the liuing:* Then this is it ỳ grieued him, becauſe he ſhould not ſee the Lord. How can this be? I am aſſured, he had that ſame eye in ſeeing of the Lord that *Dauid* had. How is it that he ſayth, he ſhal not ſee the Lord? What kinde of eye *Dauid* had is declared in the 16. Pſal. Where he ſayth, that he ſet the Lord before him in all his works, he reioyceth exceedingly in his heart; and he ſayth, I am ſure that my ſoule ſhall be gathered with the reſt of the ſoules of my faithfull predeceſſors, who are in the preſence of God, where there is fulneſſe of pleaſure, and ſweetneſſe of life for euer. I am aſſured, this good man was not deſtitute of this eye, but in ſome meaſure he ſaw with it, as his father *Dauid*. How is is then that he ſayth, *He ſhall not ſee the Lord*? He expoundeth himſelfe a little after; & ye ſee a cleare commentary in the end of the verſe, he ſayth, *He ſhall not ſee the Lord in the Land of the liuing*. As though he would ſay, I ſhall not ſee him as I was wont to ſee him before, I ſhall not ſee him in his Church, as the reſt of his faithfull ſeruants ſee him.

The ſecond reaſon why death was grieuous to the King.

How this was, ye know the cuſtome of the Scriptures in this matter. God was ſaid to be ſeene of old, when the viſible ſignes wherein he gaue his preſence, were ſeene. For God being in himſelfe inuiſible, when the viſible ſignes of his preſence were ſeene, he himſelfe was ſaid to be ſeene. As when they ſaw the Temple, God came in their minde, when they ſaw the Tabernacle, God was ſaid to be ſeene, & chiefly when they ſaw the Arke, God was ſaid to be ſeene, becauſe about it appeared the glory of God: For in that ſame cloud, which repleniſhed the inward houſe, his glory appeated. Now by reaſon that theſe viſible ſignes wherein he gaue his preſence were ſeene, God was ſaid to be ſeene. Then the reaſon is this, *I ſhall not ſee the Lord in the land of the liuing:* That is, I ſhal be taken from his ſeruice, I ſhall not ſee him in his Temple as I was wont to do. Surely in this, as in all the reſt, he followeth the footſteps of his good father *Dauid*. As we may read in all ỳ Pſalmes, made in time of his greateſt per-

How God was ſaid to be ſeene of old.

perſecution. There was nothing grieued him ſo much as becauſe he had not liberty to aſſemble with the reſt of the faithfull, as Pſalm. 84. and 122. he ſayth, My heart reioyced when they ſaid to me, Let vs go to the houſe of the Lord. This ſingular & godly loue of the word of God, among many vertues, is extreme loſſe to this King. And for this reaſon he is now grieued.

Application. Now let vs compare our ſelues with this King, and trie whether ye follow him in your hearts in this poynt or not: that is, whether ye haue ſuch a deſire to heare the word as he had. But ſurely, he ſhall condemmne all eſtates. For if ye will looke to the prophane multitude of this country, how well they like of the hearing of the word, their maners declare. For as to the multitude, if they haue any buſineſſe remaining, it is caſt off vntill the Lords day; and if there be any markets, meetings, appointmentes, and traffiques, all is caſt off till that day. And the beſt of you hath taken ſuch a loathing at the hearing of the word, that ye are wearie to riſe in the morning to heare it, if it were but an houre ſooner then your diet. What muſt this contempt worke? Of neceſſity it muſt bring exceeding famine of that ſame food which we loathed. For the Lord will not ſuffer his word which of it ſelfe is ſo dainty and delicate, to be contemned. And it cannot be but that the ſame word, which your fathers and ſome of your ſelues haue runne many miles to heare, is as dainty now as it was then. And therefore it cannot be that the Lord wil ſuffer this contempt, but either there muſt be greater zeale, or of force we ſhall be ſpoyled of it. Thus farre concerning the ſecond cauſe.

The third reaſon why death was grieuous to this King. As to the third, I ſhall touch it ſhortly, and ſo I ſhall end. The third cauſe is this; he ſayth, *he ſhall ſee man no more among the inhabitants of the earth.* Now what a cauſe is this? This appeareth to be a very ſlight cauſe that he ſhould be grieued at his death, becauſe he ſhould ſee man no more. For I am aſſured, there were men in his daies whom he tooke no pleaſure to ſee, and whom he could not ſee without great griefe, euen ſuch monſters as are now in our dayes. This generall

nerall must be restrained to this, as if he would say, I shal not see men, that is, faithfull men, honest and obedient subiects to God and their King, of whose company I had delight, and whose protection I was, I shall see these good men no more. He had such a care of the Church and of the Christian subiects vnder him, that in the very houre of his death he sheweth his compassion toward them, and is grieued that they should lacke his protection in time coming.

Well, the country is exceeding blessed that hath such a Prince, who is endued with the care of his subiects, and specially of the Church, that in his death he is sorrie that they should be depriued of his protection. And turne it ouer againe: As cursed and vnhappy is that countrie, who hath a King ỹ hath no kind of care or respect of his subiects, much lesse of Gods Church, which is the best part of his subiects. Therfore it is euery one of your duties that heare me, & see what it is to lacke this blessing, to craue of God, that he would distill his grace into his Maiesties heart, which may moue him to take vp another manner of protection then hitherto he hath done. Oh, would to God it were so. Thus farre for the exposition of the causes shortly. Application.

In all these causes, some things are worthy of praise, and some things are worthy of dispraise; for I stand not to iustifie him in them all. They are worthy of commendation, so far as they flowed from faith, and tended to the glory of God and weale of his Church. They are worthy of reproofe, so far as they flowed from ỹ fooliſh affectiō & corruption of nature, without the which none can be, so long as we be in this life. Then ye see, the best goods ỹ we haue to carry with vs of our owne, is this corruption & fooliſh affection. No question, Kings haue not this power to carry their iewels & magnificence with them; but surely they carry their vices & faults of their gouernment with them, which shall meete them. And surely, if this good King caried any of this stuffe with him, much more shall other Kings. And as it is in Kings, so is it in euery of vs; we shall all carry with vs vertues or vices. If we cary vertue with vs, then shal we haue a good conscience What is worthy of praise or reprofe in these reasons.

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to meete vs there.

Conclusion with an exhortation.

Then to end this matter, prepare your hearts, and make both hand and heart voide of the loue and affection of the world, that your hearts being busied onely with the loue of good things, ye may cary your hearts with you when the Lord calleth. And as your eares are bent to receiue this word, so let it be digested in your hearts, that in your death I may see the fruites and effects thereof. And seeing we must either cary with vs vertues or vices, the fauour of God to mercy, or the fauour of Sathan to iudgement, should not our whole indeuour be that these foule vices may be remoued out of our hearts? and should not our whole study be, that our soule which is holden so fast bound in the chaines of wickednesse, may be set at freedome and liberty? That we may haue melting hearts, acknowledging that by the bloud of Christ our sins are forgiuen; that through a stedfast faith in his bloud, & sure hope in his mercy, we may seale vp that peace which floweth from the pacification purchased by the offering vp of his owne body? Now when I see mine owne conscience pacified, and my soule so washed from the spots of corruption, that all my sinnes are forgiuen me, am I not happy? and this can neuer be, except in your hearts ye be as attentiue as with your eares ye are to heare me. But if this matter as it is heard by the eare, so it were learned & remẽbred by the heart, we should see greater profite in sanctification and newnesse of life this day then we do, and death would not be so fearefull to many as it is. For the ready way to eschue the feare of death, is, not to delay your repentãce, but let the whole course of your life be a continuall repentance. Happy is he that learneth this lesson, and more then happy is he that followeth it, and as vnhappy he, that neuer practiseth it. The Lord worke so with vs, & grant vs such increase of his Spirit, that we may follow it, and study to practise it in our life and conuersation. The Lord grant this for the righteous merits of Iesus Christ; to whom with the Father and the holy Spirit, be all praise, honour and glory, for now and for euer. Amen.

THE

THE NINTH SERMON VPON ISAIAH, CHAPTER 38.

12 *Mine habitation is departed, and is remoued from me, like a ſhepheards tent: I haue cut off like a weauer my life: he will cut me off from the height, from day to night, thou wilt make an end of me.*

13 *I reckoned to the morning, but he brake all my bones like a Lion: from day to night wilt thou make an end of me.*

14 *Like a Crane or Swallow, ſo did I chatter: I did mourne as a Doue: mine eyes were lift vp on high; O Lord it hath oppreſſed me, comfort me.*

IN our laſt ſermon (welbeloued in Chriſt Ieſus) the Prophet aſſureth the King of his health by a wonderfull ſigne, which was giuen to him. The manner and forme of the manifeſting of the ſigne was this; The King ſeeketh a ſigne and the Lord granteth a ſigne vnto him: and after the ſame manner that he ſought a ſigne it was giuen to him. Thirdly, the Lord manifeſteth this ſigne by his owne power and vertue, without the ſupport of any creature. The King ſeeketh a ſigne, not that he is diſtruſtfull of Gods promiſe, nor yet to tempt God as the wicked do; but he ſeeketh a ſigne to ſtrengthen his beliefe in the Lords promiſe. He belieueth the promiſe, yet his beliefe was weake: and to ſtrengthen his weake faith he ſeeketh the ſigne. The thing that weakeneth his beliefe was this: The Prophet in an houre and ſhorter ſpace cometh to the King, and propoſeth two contrarie ſentences: Firſt he ſaith to him, Make thee readie thou muſt die; in an inſtant Recapitulation.

of time he pronounceth the plaine contrarie and ſaith, Thou ſhalt liue: both theſe two could not ſtand. Therefore he ſeeketh a ſigne to ſtrengthen his beliefe, whereby he might know the truth of the laſt promiſe. This ſigne was giuen him as ye heard; and looke after what manner he craued it, after that ſame manner it is granted according to his deſire: The Sunne is brought backe, as alſo the ſhadow of it in his Fathers diall by ten degrees, and the day which otherwiſe ſhould haue laſted but twelue houres, by this wonder it is made to endure for the ſpace of 22 houres. The ſigne was wrought partly in the diall, partly in the body of the Sunne. It was wrought in the bodie of the diall, becauſe it was a publike worke, ſet vp in a publike place at the head of the palace ouer againſt the Temple: to the end the miracle wrought in it, which was in ſuch an open and common place, might be knowne to all the Citie, and conſequently to all that were in Iudea. It was wrought in the bodie of the Sunne, that the knowledge of that worke might come to the whole world, that the whole world who ſaw that light, might ſee in that worke a God whom they ſaw not ſo before. This ſigne was exceeding fit and proper for the purpoſe, for by this ſigne the King ſaw euidently that it was as eaſie to God to bring backe his life to a flouriſhing youth, which was haſtening to decay, as it was to bring backe the Sunne, which was very neare to his going down. This ſigne is wrought onely by the vertue of God. For that generall is true, *There is no creature, yea not the diuell himſelfe, that hath power to ſhew any true miracle.* Then all thoſe miracles that are in the popiſh Churches, as the images of legs and armes, waxe clothes, and all the reſt of that ſort, are deceiuing lies of the diuell. The King purchaſeth this ſigne by his owne prayer, to learne vs this leſſon, That ſuppoſe the Lord be of minde and purpoſe to giue vs benefits, and ſuppoſe he hath promiſed to grant benefits vnto vs, yet he will not giue them but to the ſeekers, he will haue vs firſt ſeeking them before we obtaine them. And ſo he would learne vs this exerciſe, to ſtand conſtant in honouring and worſhipping of him

him who hath these benefits to giue vs. Before we entred into the song, we declared vnto you the whole course of this Kings life from the 14. yeare of his reigne; and in his whole course ye saw, that his whole life was a continuall falling and rising, a continuall praying and praising of God: Praying in the time of his falles and of his trouble, that the Lord would strengthen him by his Spirit: And praysing God for his victories, that he had so mightily deliuered him. In this we see an image of a Christian life, and of a Christian exercise, to assure euery one of you that while ye are here, your life shall be but a continuall falling and rising, rising by the speciall grace and mercie of God in Christ Iesus. And therefore it becometh you to be occupied in the same exercises wherein this King was imployed: In the time of your falles and troubles to be diligent in prayer, seeking strength of the Lord to endure; and praysing him in your victories. He that forgetteth to pray, forgetteth to rise, and therefore take heed that in all your troubles ye haue euer recourse to God by prayer. We tooke the song to stand of these three parts: In the first part is set downe the great trouble, perplexitie and perturbation wherein the King was, what he said during this trouble, and what he did: In the second part there is a rehearsall made of the great benefit that he obtained, how singular and how excellent it was: In the third part he maketh a faithfull promise, to be thankfull to God for this benefit, to praise him all the dayes of his life, & that so long as he liued he would neuer forget him. In the first part we marked the circumstance of time when this trouble of mind ouertooke the King; to wit, at what time the seruant of God came to him, & told him it behooued him to die: from the time he heard death denounced, incontinently the mention of death striketh a feare and a trembling in him. It casteth him in a great perturbation of mind. Suppose he was a godly King, and indeed such a King of whom there is as good mention made as of any other King in the Scriptures of God, yet notwithstanding at the hearing of death he feareth and trembleth.

This death is indeed a renting asunder of those two parts which were appointed to haue remained together, and therefore it is no maruell, suppose the mention of it strike a feare in the heart. Our owne sinne hath procured it, and in some measure it is good that we taste what sin hath brought with it. It is true indeed, our death that are Christians, is fully sanctified in the death of Christ Iesus: But it is as true on the other side, that suppose our death be fully sanctified, yet so long as we remaine in this earth we are not fully sanctified. And in respect there remaineth in vs (yea in the best of vs all) a remanent of corruption, yea would God it were but a remanent; of this floweth this feare, trouble & perturbation of mind. It is true, that this faith and the constant hope of a better life that dwelleth in the other part of the soule, do temper the feare, mitigate the trouble, and swallow vp the paine of death: yet in respect of the corruption that remaineth, some feare must be, and the greater the corruption is, the greater feare falleth vpon the conscience. The chiefe corruption that grieueth vs in the time of death, is the loue of the world, the cares of the world, the inordinate loue of flesh and bloud: So that he that would make himselfe voide of feare, must prouide to rid his hands and his heart of these inordinate affections: for experience (although vnhappie) teacheth vs, that there is no man that can part with that he loueth without exceeding griefe. And therefore in the point of death, experience teacheth what it is to cast our affection on friuolous things that suddainly vanish. So I say, now it is time to rid your hands and purge your hearts of such prepostrous affections, that death which vnto others is so terrible, when it cometh it may be a blessing vnto you. I shew vnto you that all those care were forbidden goods, expresly inhibited by the King of heauen, which are neither profitable for you nor to the countrey whither ye go. And therefore I desired you to carrie with you the loue of God, and the loue of your neighbour in God: And these kind of commodities shall both profit you, and be welcome to the countrey whither ye go. In this trouble

trouble the first thing that he vttereth, he sayth with himselfe, I see I must die, I am drawing neere to the ports of the graue. Suppose he was very loath to die, as his words do testifie, yet he maketh him ready. It is fooliſh & falſe to thinke, that preparation to death is a furtherance to death: No, the contrary is true. The readier ye are to die, the more able ye are to liue, & the leſſe ſhall be your anguiſh when the Lord calleth. As to the reaſons I will not inſiſt in them, onely the laſt reaſon that maketh death to be ſo fearefull to this good King, was the great loue which he had to the Church that was in his country; the great care which he had of his faithfull ſubiects, who ſhould lacke by his death his mercifull protection. And in this I did let you ſee, that the country had an exceeding bleſſing, where the Prince is ſo carefull for the Church in his country, and of his faithfull ſubiects, that in his death he hath mind of them, and is grieued to depart from them. As on the other ſide, the Church muſt be as heauily curſed, where the Prince hath no regard of ſ Church in his country, nor of his faithfull ſubiects. As to the reaſons I will not ſtand preciſely in iuſtifying of them all; I thinke as the word ſoundeth, that there is ſome thing worthy of praiſe and commendation in them, and ſome thing worthy of diſpraiſe and reproofe; For ſo farre as they flow of faith and of the good ſpirit of God, no queſtion they are worthy of praiſe, and ſo farre as they flow from the Kings vnruly affections, they are worthy of diſpraiſe. And ſurely, it appeareth by the words, that his affections had bene ſomewhat vnruly. Well, the leſſon that I gathered was; This is the profite that we reape of theſe prepoſterous affections, they draw our loue from God to the creatures. And ere theſe affections can be drawne from the creature, they bring ſuch a griefe vnto them as it were another death. Therefore the thing that we craued was, that ye ſhould ſet your affection vpon God. The truth of loue is in God, and therefore it becometh you to bring your hearts from the creature vnto God, and imploy your affection vpon him, in whom onely is ſolid ioy. Thus farre we proceeded in our laſt exerciſe.

The heads to be treated of in this Sermō.

Now in the words which I haue read, he returneth to his complaint, and he taketh vp his lamentation againe: & in the first part of the 12. verse, he vttereth his trouble wherein he was. In the end of that verse and in the verse following, he vttereth the great rage & furie of his sicknes. And in the 14. verse he letteth vs see what he did in this great rage and extremity of his disease.

Then to returne to the 12. verse: I say in the beginning of it, he returneth to his lamentation, and he vttereth his complaint as he had wont to do, bursting out after this manner: *Mine habitation* (saith he) *is departed and transported from me.* As if he would say, my life is to depart, and the Lord is to transport it to another part, I see death is instant, and the Lord is cutting off this present life of mine.

The manner of the transportation of the kings life, shewed in two similitudes.

He letteth vs see the maner how his life is to be transported, by two similitudes. The first similitude he taketh from a shepheards tent: The second similitude he taketh from a Weauer and his web.

A Similitude.

As to the first similitude, he sayth, his life is to be transported from him like a shepheards tent: Looke how the tents of shepheards are remoued, transported and remoued, so, saith the King, he saw his life to be subiect to the same transportation. It is knowne to you all that reade histories, that in the East hote countries, as namely among the Tartars and Arabians where the shepheards in the sommer seasons remaine vnder tents, so often as they remoue their flocks, they remoue their tents. And in our owne countrie here, when our shepheards remoue their flockes, they remoue their other necessaries, alluding to that same custome: so would the King say, look how these tents are remoued in the sommer season & transported, my life is subiect to the same condition.

Doctrine to be gathered of the first similitude.

Of this similitude we haue matter full of good doctrine: For this similitude doth first teach vs, that there is nothing more instable & vncertaine, then is the life of man here beneath: There is nothing more subiect to instability then this life which we liue in this body: For, as to the nature of

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tents, ye see (whether ye call them tents, pauillions, or tabernacles, all is one) by experience there is nothing more vnstable nor vncertaine to dwell in then is a tent. For why? it lacketh a ground, it lacketh a foundation and stability, and in stead of a ground it leaneth onely to certaine pinnes which enter not deepely into the earth; and consequently by the lightest blast of euery wind they are blowne vp, and when the pinnes faile the tent falleth: So the King would teach vs by this similitude, that this life of ours lacketh a ground, lacketh a foundation, and lacketh a stabilitie. And therefore the King in this comparison, would send vs to the life which hath the sure ground, foundation and stability, he sendeth vs to that kingdome which as the Apostle, Heb. 12. saith, cannot be shaken by no kind of stormy blasts: And, as I remember, Heb. 11 9. 10. there in these verses the Apostle maketh a flat opposition betwixt these tents that lacke a ground and the City of God, saying; that as tents and tabernables lacke a foundation and ground, so the City of God on the contrary hath a ground and a foundation; and in steede of one, he calleth them in the plurall number, foundations, *Looke*, (saith he) *to the City that hath the foundations, whose craftsman and builder is the God of heauen.* He expoundeth himselfe what he meaneth by the foundations, in the last verse, where he saith, Such a kingdome as cannot be shaken; that is, whose ground is so sure, that it cannot be shaken nor totter by no processe of time, nor stormy blasts. Then the first lesson that ye haue from this part of the comparison is this: Learne to seeke for the City ỹ hath sure foundations, seek for the City that can not be shaken. The Lord giue you grace so to do.

In the other part of the comparison he letteth vs see, that so long as we are in this life, we haue no pernament abode nor certaine remaining whereunto we may leane. For as ye may perceiue by the historie of *Genesis*, the Patriarkes dwelled in tens, to testifie vnto vs two things: First, to testifie that they were no countreymen there, nor native borne men of that country; but strangers and pilgrimes

Why the Patriarkes dwelled in tents.

in that country, and as they profeſſed themſelues, that they were not onely ſtrangers of that countrey, but counted themſelus ſtrangers ſo long as they remained on the face of this earth. The ſecond thing that they teſtified by dwelling in tents, is, that they were minded not to remaine there, it was not their purpoſe to fixe their ſtaffe (as we ſpeake,) there: But they were vpon their iourney, and ſeeking the way that leadeth homeward, the way that led to their natiue countrie, to the City that hath the ſure foundations, as they confeſſed themſelues. Then (I ſay) there is another leſſon that we may reape of this ſimilitude: It teacheth vs that we haue no permanent being here, and we ought not to ſettle our hearts, nor caſt our loue on any thing here; but ſeeing we are ſubiect to flitting and remouing, not knowing what houre we ſhall be warned to remoue, there is nothing more ſure then that we muſt remoue, and nothing more vnknowne then the time. Therefore it becometh vs now in time while we haue leaſure, to tranſport our goods, and to ſend them before vs where we are to remaine, to ſend our ſubſtance where we are to abide for euer. For proofe hereof your owne experience teacheth you, that there is none of you who haue warning and are certaine that ye are to remoue, but ye wil tranſport your goods and ſend your ſubſtance where ye are to abide. Therfore, ſeeing ẏ this is concluded principally in all your hearts, that there is no remaining here but we muſt remoue, and ye are vncertaine in what moment ye ſhal be warned to remoue, it becometh vs to ſend our goods, ſubſtance & riches before vs. And if it be true that our Maiſter ſayth, that the heart followeth the treaſure, let both heart and treaſure be ſent thither: ſurely this is a ſingular leſſon, if it were learned. For he is a mad man, & more then mad, that will place his felicity where he is not to remaine, and where he knoweth not what houre he ſhall be warned to depart: I am aſſured there is none here but they will ſay as I ſay. Yet on the other ſide it is as true, there is none here but he doth as pleaſeth himſelfe. Therefore I will call onely one thing to

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your mindes. I remember there is a parable set downe, Luke 12.16. concerning a rich man who did cast downe his barns and inlarged them for his great abundance: when all this was done, he saith to his soule, Take thy rest, eate and drinke and take thy pleasure, for I haue laid vp enough for thee. This insatiable foole (as our master calleth him there) knew not that he was tenant at will, and he knew not of the thing that was to come: but as if he had had the times and seasons at his command, he layeth this resolution with his soule: But ye see in this parable how soone he is disappointed, and his soule getteth not the vse of this conclusion: for that same night it is taken from him. Well, I know there are none so grosse that in words will lay this conclusion with this rich man; but I know againe, there are none so wise but in effect they do it: There are none but they say the same to their soule in deed. Alwaies I say, all these conclusions are false and proceed of a foolish braine, and the wisdome that bringeth on this conclusion is plaine follie, and their soules shall be disappointed. There is no certaine conclusion but that which floweth from the truth: This word is sure, therefore thou must haue thy warrant out of the word of God: this word saith thou hast no certainty, no not an houre here. Therefore this word admonisheth all to be readie. And if ye would be rich, seeing riches is the blessing of God, be rich in good works, and send your riches before you, and be rich in God, that ye and your riches may remaine together there for euer. If I might obtaine of you this lesson and no more, I would thinke this dayes exercise well employed. Then let men take such a resolution with themselues that they may be so disposed, that when the messenger of death cometh, he cannot come amisse, come when he will. Thus far concerning the first similitude.

The other similitude is taken from a Weauer and his web. And in the words he saith after this manner: *I haue*, saith he, *wrought my life, or wouen the web of my life to the off-cutting*. As the Weauer weaueth his web, so is my life wouen readie to be cut off: as if he would say in effect, I see I haue

The second similitude.

haue ſhortned my dayes, there is no remaining for me, I haue brought my life to the off-cutting; I haue preuented the iuſt time by mine owne doing, I haue procured my owne death. In which words he would teach vs, that by his owne doings he hath procured & haſtened his owne death, and by his euill life ſhortned his time. It is true indeed, that as by ſinne death entred into the world, ſo by the multiplying of ſinne our death is haſtened. For that diſeaſe is not that ſtriketh on bodie or ſoule, but it floweth of ſinne, yea the death of ſoule and bodie floweth of ſinne. The thing that ſhorteneth our dayes is ſinne, the thing that maketh our daies euill and troubleſome, is ſinne, ſaith *Iacob*. Sinne maketh our daies full of anguiſh and griefe, full of trouble and ſorrow: Sinne wrappeth vs in a thouſand cares and exceeding vanities whereby we are deceiued, and ſinne conſumeth vs with vnprofitable labors and trauels which are not neceſſarie. And what more? Sinne weakneth this body of ours by deceiueable pleaſures, it vexeth our mind with ſuch feare and terrors as I cannot expreſſe them: Shortly, all the euill that euer God inflicteth, it floweth of ſinne.

Application. And if it be true that this good King had occaſion to ſay, that his ſinne procured his death: If ſo godly a King, ſo good a youth, had occaſion to ſay this, that ſinne ſhortened his dayes, what may the youth of this countrey ſay? what may I pray you, our yong Nobilitie ſay? Surely, if this King walked in ſuch paths as made him to draw neare to his death, it appeareth well that they haue taken poſt in this way, euery one (as appeareth) contending who ſhould runne the ſpeedieſt courſe to an euill end, except God preuent it. The Pſalmiſt ſaith, that the bloudie man ſhall not liue halfe his dayes; if this be true, what ſhall become of the bloudie adulterer, of the ſacrilegious blaſphemer, much more the Papiſt and the Idolater? In the which and infinite other vices they runne poſt. If a man hauing this one vice, ſhall not end the halfe of his dayes, how much more ſhall his dayes be ſhortened in whom theſe vices concurre all in one? this is

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ſure, it cannot faile. I leaue the great men, and come to the inferior ſort; Looke to the prophane multitude, ye ſee in their behauiour how ſpeedily they runne this poſt. There are two ſinnes which are ioyned together in them: to wit, gluttonie and drunkenneſſe. And there are none but they know, that theſe two are the fountaines of all bodily diſeaſes, and of the chiefe diſeaſes of the ſoule, whereby they periſh for euer. Now what, I pray you, ſaith *Salomon*, Prouer. 23. with whom (ſaith he) lodgeth feare, ſorow, contention, debate and ſtrife? with whom but with the drunken man, and with him that loueth wine? & yet ye ſee how the greateſt part in city & country are defiled with theſe vices, procuring ſo farre as in them lieth, an euill end to their owne ſoules. It is a terrible thing to fall into the hands of God, and yet ſo many as let them looſe to theſe vices muſt fall into his hands. For it cannot be but the wrath of God from heauen muſt be powred vpon ſuch vngodlineſſe. And there is none who hath powred forth his loue and taken himſelfe to theſe vices, but ſurely, except he be wonderfully preuented, he ſhal periſh in his ſinne. And this is not one of the leaſt iudgements of God: For Iohn 8. it is counted one of the moſt terrible iudgements, when the Lord threatneth the Phariſies that they ſhall periſh in their ſinne. If the word which is now ſounded might haue bene able to haue called men backe, ſurely it hath bene clearely and continually ſounded: but when I looke to the effects, it appeareth well that this word hath bene ſounded to the hardning of the greateſt part, and to ſeale vp their iudgement againſt the day of the Lords wrath, which day they haue blotted out of their minds and put out of their knowledge, that they ſhould not ſee it. The Lord nouriſh this light by his Spirit in vs, whereby we may ſee that there is a heauen and that there is a hell; that ſeeing the danger, we may preaſe to eſchue it; and ſeeing the felicitie, we may haſte vs to embrace it. Would God it were ſo. Thus far for the firſt part of the ſimilitude.

He goeth forward and he ſaith, *He hath cut him off from his*

his beame, or from the throombs that go about the beame, as ye call them. As if he would say after this manner: As the Weauer doth cut off the web from the throombs of his beame, so the Lord hath taken resolute purpose to cut off my life from his beame. In this changing of the persons he letteth vs see a great discretion and knowledge in himselfe; he ascribeth the cutting off to God, but he taketh the cause to himselfe; he ascribeth the chastisement to God, but he taketh the sinne which is the cause of the chastisement, to himselfe; and he acknowledged God to haue his beginning in this worke, and himselfe to haue his hand in it also: he acknowledgeth God to be a doer, as in all works God hath his working: And there is no worke so abhominable as it floweth from the instrument, but as it floweth from God it is both holy and iust. So this wise King taketh the cause of his chastisement from God to himselfe: *Happie is he that in time condemneth and iudgeth himselfe; that he may eschue the condemnation of God.* Thus far concerning the first part of our diuision.

Now in the end of this verse and of the verse following, the King setteth downe the great furie and rage of his sicknesse. It was a pestilent feauer, and so the raging furie behooued to be exceeding great. He vttereth the vehemency of his disease in the words following, and he speaketh as if he would say after this manner; If God hold on as he beginneth, *by the same sicknesse ere night he will make an end of me.* And in the verse following he saith, I propound to my selfe and I looked for it, *That like a deuouring Lion he should bruise my bones*, he should bruise them shortly, yea ere night. For I take all this to be spoken on one day.

His words beside the disease of the bodie, vtter the disease of his soule.

The words indeed (the terrible disease of the bodie excepted) vttereth more. For it is not possible that so good a King could haue spoken so of God, except he had felt some other thing then any distresse in his bodie. So in vttering of these voyces he letteth vs see, that he had the paines of soule and trouble of conscience ioyned with the disease of his bodie, and that he felt God to be as it were a consuming fire

fire, it is not possible that he could haue vttered such voices of God, as to call him a deuouring Lion, except he felt another kinde of feuer then any naturall feuer. Ye see *Dauid* when he is in the like extremitie of bodie and soule, he crieth Psalme 6. that his bones are vexed and do quake for feare.

Of all the diseases that can come vpon any person, no question the disease of the soule and conscience is the greatest. And of all the diseases and troubles that ouertake the conscience, no question this is the greatest, when with the sight of sinne which is enough and more then enough for any to sustaine, when with this sight there is a feeling of the wrath of God ioyned. O! then this sickneſſe is insupportable, when with the sight of sinne is ioyned a touch and feeling of the wrath of God: Merciſull God, if the horror be not exceeding great and terrible, so that it is a wonderfull matter that the soule can stand vpon any assurance of faith, but it should incōtinently run to desperation! Yet it is true, that there is neuer a one of the chiefe seruants of God but he hath had experience of this either lesse or more: and he hath bene touched with the feeling of that hell which the reprobate shall haue in a full measure.

Why the Lord suffereth his children to fall into the disease of the soule.

The ends why the Lord suffereth his deare children to be in such extremities, are these, to let them see expresly what Christ hath suffered, while as he suffered the full weight of his Fathers wrath inflamed against their sinnes. And not onely against their sinnes, but also against the sinnes of all the elect: He casteth them, I say, into this extremitie, to let them see what Christ hath suffered for them; how far they are bound to Christ, and how precious that redemption purchased by his bloud should be vnto vs. For it is not possible that any man can make much of that benefite which they know not to be a benefit: so it is not possible for you to make much of heauen, except you haue had some taste of hell. And therefore it is that he sendeth his seruants to heauen, euen by the gates of hell; to let them see that there was no conniuence betweene the Father and the Sonne. For

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it might haue bene thought (as many of the wicked thinke) that there had bene a conniuence betweene God the Father and his Sonne Christ: And therefore I say, he letteth them taste of these distractions and pangs of hell, that they may say: I see he hath felt hell in another sort, that hath redeemed vs from hell: And where that I cannot sustaine this which is tempered in a small measure, it hath bene a great burden indeed which our Sauiour hath sustained, whilst he sustained hell for our sinnes, and for the sinnes of the whole elect. O then, this exercise is to let them see how far they are bound to God.

Application. The dissolute life of the prophane multitude letteth vs see clearely, that there is neuer a one of them that haue knowne the meaning of this article, and this is a sealed letter to manie of you all: Therefore it is that they make no account of the death of Christ, and thinke that he died for himselfe. For it appeareth they haue no touch nor remorse of sinne, which is the thing that will destroy them except it be preuented. Their manifest contempt testifieth this ouer well, for they go forward without remorse in all kind of sinnes, the more they are forbidden. I remember the Apostle is more sharpe in his threatning against these men, then anie man can be: For he saith, Heb. 10. at the end: If he that contemned Moses or any part of his lawes died without mercie, how much more shall he be worthie of punishment that contemneth the person of the Sonne of God? that treadeth the Sonne of God vnder foote, and counteth his bloud an vnholy thing? who will not apply the mercie of Christ to themselues, and reiect the Spirit of Christ whereby they should be sanctified. These threatnings, suppose they take not effect suddainly, as also the promises, suppose they be not beleeued of you, yet they must be vttered by vs, that these walles may testifie and beare witnesse to your conscience, that there was a Prophet here: These things were told vs, and we had time to haue done them if we had listed.

Ere I leaue this, it is necessarie for you all that ye marke the

the examples of theſe heauie diſeaſes. There are few that are touched with them, although they are very worthy of marking. I ſay, it is neceſſarie that the examples of theſe diſeaſes be marked, whether it be men or women that haue them, we ſhould marke them, if it were but to learne this leſſon: We may ſee how eaſie it is for God to repreſſe the pride of the fleſh: we may ſee how eaſie it is to the Lord to daunt the fooliſhneſſe and wantonneſſe of youth; in an inſtant of time, in the ſpace of twelue houres, a glorious King is brought to the gates of death. Then ye ſhould ſay with your ſelues, It is time for vs to change our courſe, we ſee how eaſie it is to the Lord to bring high conceits low. The Lord doth this to this King, and he ſeeketh no fire nor ſword, he vſeth no externall armor, nor he ſeeketh no forreine inſtrument to do it, but he taketh of the ſtuffe that is within him, he taketh the matter of ſinne wherein he was conceiued & borne, vnhappie ſinne which is the matter of all iudgments and plagues, it is the matter of death both in bodie and ſoule. This matter within our ſelues is as readie at the Lords hand as if it were in his owne ſtore-houſe, to plague thee beſt, that intendedſt to gainſtand him. Thē ye that haue your health and the benefit of it, learne to vſe it well: for if ye abuſe it and vſe it to defile your bodies, which he hath appointed to be the temples of his holy Spirit; looke how eaſie it was to him to bring the King low, as eaſie and farre eaſier ſhall it be to him to bring the beſt of you downe. Then I ſay, ye that haue the benefit of health, employ it to the honour of him, and comfort of his Church, that gaue you it. Thus farre concerning the ſecond part of our diuiſion.

In the third part contained in the 14. verſe, he letteth vs ſee what he did in this great extremitie, the raging furie of his ſickneſſe being ſo great, he letteth vs ſee what was his exerciſe; and he ſaith (as ye may ſee in that verſe,) that notwithſtanding God handled him ſo, yet he maketh his recourſe to the ſame God who plagued him, and he ſeeketh and preſſeth friendſhip at the ſame God who threatned him.

By what waies Hezechiah sought God.

him. He seeketh him as ye may see in that verse, two manner of waies, so long as his tongue serued him, that the extremitie of his disease tooke not away the vse of it from him. And whereas the extremitie of the disease tooke his speech from him, that he could not vtter his mind by words, yet he leaueth not off, but where he might not vtter his mind by distinct voyces and words, he seeketh him by a dolorous mourning, *like to the Doue*, and by a heauie lamentation, *like to the chattering of the Swallow or Crane*. And last of all, he in his gesture lifteth vp his eyes to heauen. By this meanes he retireth himselfe to God when the benefit of the tongue was taken from him.

The words that he speaketh so long as libertie is granted to him, are few, but very sententious. Where he saith, *it hath oppressed me, refresh me or weaue me out*, persisting in the similitude: As if he would say, I see well the rage and furie of my sickneſse is so great, that neither force of nature nor any naturall meanes is able to comfort me, the force of the disease hath ouercome all force of nature and naturall meanes: Therefore, seeing there is no helpe in nature, I make my recourse to the God of nature, to whom it is very easie to giue helpe where nature hath refused it. And therefore I desire of the omnipotent God that he would weaue out the rest of the web of my life, to restore me to my health, to his glory and to the comfort of his Church. This I thinke be the summe and meaning of his prayer, whether he mourned, whether he moned, whether he spake or chattered.

Why the K. sought the prorogation of his dayes.

As to the words, the petition would onely be considered. It might appeare strange that the King should seeke the prorogation of his dayes, as if there were not a life better then this, or a day after this; but if ye weigh the matter well, and consider the race of the historie, ye shall find that he had many particulars that mooued him to seeke the prorogation of his dayes; and chiefly we know that *Manasses* his sonne was not yet begotten, he lacketh as yet children, in whom he might see the pledges of Gods fauour and accomplishment of the promises made to him and his fathers

house,

houſe; and ſpecially of that promiſe concerning the Meſſias. Now lacking children, in whom he ſhould ſee the accompliſhment of this promiſe, had he not good reaſon to ſeeke the lengthening of his daies vntill he ſee the promiſe accompliſhed?

In what reſpect it is lawfull to ſeeke the prorogation of dayes.

As to the generall, I inſiſted in it before; and therefore I ſhall be the ſhorter. I ſay, it is lawfull in ſome reſpect to craue prorogation of dayes; for ſeeing it is the benefite of God, ſeeing the ſeruants of God haue ſought it before, and ſeeing the Apoſtle counteth it a ſpeciall mercy of God, as we may ſee in the perſon of *Epaphroditus*, Phil. 2. verſe 29. we muſt alſo eſteeme the ſame a ſpeciall mercy. Whoſoeuer knoweth ſurely in their minde, that the lengthening of their dayes will ſerue better to the glory of God, and comfort of his Church, then preſent death; I ſay, it is lawfull, and they may in faith craue it; Although there is a generall condition to be looked to in this, as in all other petitions, that ye ſubmit your will and affections to be ruled by the good wil of God, in ſuch ſort, that ye haue your life and the commodities of it ready to lay downe at his feete, ready to offer vp in ſacrifice when it pleaſeth him.

First leſſon.

Of this I ſhall gather one or two notes, and ſo I ſhall end this preſent exerciſe. The firſt thing that I wil you to marke, is the contrary voices that this King vttereth in the 14. verſe and in the verſe foregoing: Reade theſe verſes, and ye ſhall ſee how contrary he is to himſelfe. In the 13. verſe ye ſee he vttereth voices full of doubting, and as it appeareth, full of deſpaire, at the leaſt full of doubting, he vttereth ſuch voices as if God had bene his deadly enemy. In the fourteenth ver. he vttereth the flat contrary. And he maketh his recourſe to the ſame God, whom he ſeeemeth to make his enemy, in the 13. verſe, and he ſeeketh a bleſſing of him; which teſtifieth that he truſted in him: for none can call on him in whom they truſt not. So this is his behauiour in this diſeaſe: one while he thinketh God a conſuming fire, another while he hath his recouſe to him as his onely refuge. One while he vttereth voices full of doubting, another while he vtte-

reth voices full of confidence. Now the queſtion ariſeth: Is it poſſible that faith and doubting can haue place both in one ſoule? I ſay, it is very poſſible, & there is neuer a one of ẏ ſeruants of God but they haue had it. And this is ſure, that there is no conſcience ſo at reſt, that it is without al trouble, and no eſtate of men ſo quiet that is without ſome inquietneſſe in this life: for it is the cuſtome of God, to bring his deareſt children ſometime into doubting, & ſuppoſe he do ſo, yet in the meane time he ſuſteineth them from deſpaire. Know we not that this faith of ours is imperfect, ſubiect to a continuall growing and progreſſe, but neuer coming to a perfection ſo long as we are here, ſubiect to ſtammering, to manifold errors, wraſtlings, and doubtings? Yet all theſe imperfections are freely pardoned in the righteous merites of Ieſus Chriſt. Where is that ſoule, or who is he that hath that ſoule, that if he will examine his faith with the abſolute perfection that is in the nature of God, to whon nothing is pleaſant but that which is perfect, who ſhall not fall in doubting ſo ſoone as he beholdeth him? Examine your faith with that perfection which is commanded in the Scriptures, and with that progreſſe that is wiſhed for in the holy Scriptures, & who ſhall not doubt? By this examination, let him but caſt downe his eyes on the manifold corruption ẏ is in him, and on the heauy iudgement of God that hangeth ouer both body and ſoule for ſinne, and who will not doubt? It is not poſſible but he muſt doubt, hauing his eyes bent on himſelfe and his affections, wherewith he is defiled. So I ſay, doubting is common to all the beſt ſeruants of God. There is none of you that will eſteeme *Paul* to haue bene one of the worſt; and yet his words declare, that there was a doubting in his ſoule: for 2. Corinth. 4. 8. he ſayth plainely, we are alwayes in affliction, but not in diſtreſſe: We are in doubt, but we deſpaire not. So he granteth that there is a doubting in the ſoule that hath faith; onely he denieth deſpaire: As if he would ſay, I giue you to vnderſtand, that doubting may ſtand in the ſoule with faith, but not to deſpaire: for the word deſpaire, importeth of it ſelfe, the cut-

Whether faith and doubting may be in a ſoule or not.

ting

ting of the pillars of our beliefe. Therefore faith and deſpaire cannot both ſtand in one ſoule: But faith and doubting do lodge in my ſoule, and ſhall lodge in all the ſoules of the faithfull to the end of the world. Vnder doubting, he comprehendeth all the errors, tentations, ſtammerings and wraſtlings wherewith our faith is aſſaulted full oft, which makes vs ſometimes incline to deſpaire, ſometimes to hope: whileſt we looke on our ſelues, to deſpaire, and whileſt we looke on the mercy of God in Chriſt Ieſus, to hope. Now the Apoſtle taketh this doubting to himſelfe, as a thing whereunto all Chriſtians are ſubiect. *What the Apoſtle comprehendeth vnder doubting.*

There are few of you that know what this meaneth, although it is certaine ye may be viſited this way; therefore keepe in memory this, that ſuppoſe ye haue not to do with it your ſelues, yet ye may vſe it when you viſite others: for ſeeing we carry about with vs theſe bodyes of ſinne, (for the ſpirit of faith and ſanctification filleth not all the ſoule in this life) and the largeſt part of the ſoule being defiled with this remanent corruption, it muſt vtter ſuch ſtuffe as it hath, to wit doubting and ſtammering. Now ſeeing there remaineth in the greateſt part this corruption, of neceſſity it muſt be occupied in doing, it muſt be working. And what bringeth it forth? Sinne. And what doth the multiplication of ſinne, but hindereth our faith and perſwaſion, and caſteth a veile and a miſt betwixt the ſight of God and vs? and therefore the Prophet calleth it a ſeparation, whereby we are depriued of the ſight of God which we haue in the Mediator Chriſt. Seeing then ſo long as we are in theſe bodies of clay, we are ſubiect to ſinne, we cannot but doubt. For ſuppoſe we fall not into theſe groſſe iniquities, yet ſinne and the guiltineſſe thereof bringeth a doubting, and caſteth a veile ouer the eye of our faith; and this veile being on the eye of our fayth, out of queſtion it hindreth our perſwaſion, and maketh vs not to be ſo ſtedfaſt in our beliefe as otherwiſe we would be, for he that ſeeth euill, will oft times take one thing for another. So this corruption is the cauſe of our doubting, which in ſome meaſure is euer in the

Doctrine.

Now what learne we of this? first we learne this cõfort, ỹ *it is no new thing to the ſeruants of God, to vtter contrary voices in their great trouble, to vtter voices proceeding of a deepe ſenſe of the loue and the mercy of God in one word, and in another word to vtter a feeling of his hatred and wrath, as if he were our deadly enemy.* Sometimes this King vttereth words full of doubting, ſometime he ſeeketh benefites of him as he were his good friend. Chriſt vſed theſe contrary voices. There was neuer a ſpeciall ſeruant of God, but they had them: And Chriſt had them himſelfe, more then any ſeruant that he hath; not proceeding of any doubting or miſtruſt in the mercy of his Father, (becauſe in him there was no roote of infidelity,) but coming of the feeling of his extreme wrath for a time. Looke Matthew 26. There he ſayth twiſe ouer, *Let this cup depart from me:* And againe, he taketh vp himſelfe and he ſath, *Not I as will, but as thou wilt:* Theſe are quite contrary; he ſaith to God, *why haſt thou forſaken me*, and yet he calleth him, *my God, my God.* So I ſay, it is no new thing, to the ſeruants of God being in trouble, and hauing ſome roote of infidelity abiding ſtil in them, to vtter voices ſometimes full of doubting, and ſometimes full of faith. Thus farre for the firſt. Now againe, to teſtifie that the ſoule hauing faith hath bene ſubiect to doubting, and as faith is on the one part, ſo doubting is on the other: this is a thing that hath bene in all the ſeruants of God, and ſhall be to the end of the world. The example of this ye haue in *Dauid*, ye haue the example of it here in *Hezechiah*, & in all the reſt of the good ſeruants of God. Then ſuppoſe many of you know not what I ſay, yet keepe the leſſon in memory, for it ſhall ſtand you in great good ſteede. For this is ſure, that ſuppoſe the paines of the body be great, yet there is as great difference betwixt the paines of the body and the paines of the ſoule, as is betwixt God and the creature. Ye would chooſe rather all the torments of the body that can be deuiſed, ere ye felt one touch of the conſuming wrath of God in the ſoule. But yet theſe words will not effect it, for words will not mollifie the heart, except the

The contrary voices that Chriſt vſed in his trouble.

Lord

Lord by the power of his Spirit worke in the heart. And therefore I haue to craue of God, & ye haue by your prayers to assist me, that ye be not vnfruitefull hearers of the word; but seeing there is a Hell, ye may study to preuent it. Now last of all, ye see the King learneth you a new fashion of prayer, and I beseech you marke it. When the extremity is so great that he may not vtter nor speake distinct voices, and his speech is taken from him, yet he leaueth not off to pray: but hath recourse to his lamenting & mourning, counterfeiting the distinct voices of the Doue, Crane & Swallow; by this diuersitie of tunes, vttering his great anxiety. And what fashion of prayer is this? I say, this kinde of sighing, mourning, and lifting vp of the eyes, is as good language to God, as any language spoken by the tongue. He vnderstandeth the meaning of thy sigh and grone, better then thou vnderstandest me that speakest. And how is this? It is his owne Spirit that raiseth these sighs & grones, that moueth these mournings. And I pray you, knoweth he not the meaning of his owne Spirit? This the Apostle declareth, Rom. 8. He knoweth the meaning of his owne Spirit, and therefore whether this Spirit moue vs to sigh, to mourne or to speake, the Lord vnderstandeth all alike. Then learne this forme of prayer, when the Lord visiteth you with sickneſſe, in such sort that the vse of the tongue is taken from you, and ye may not lift vp your hands to praise him, nor lift vp your eies to looke vnto him, yet let your moane be made; yea further, suppose the heart would not make moane with the mouth, yet let the mouth, suppose it hath no helpe, honour and glorifie God. Yea, I say more, suppose the case stand so, as it may be that the heart be contrary to prayer, and the mind will not assist the mouth to pray, yet ere God be not honoured, let him be honoured with the lip; & if the mouth wil not do it, let the hand do it. And euery member in like maner, to the which the Lord hath giuen leaue, let thē honor God; because euen this striuing against the hardnes of the heart, and prouoking of it with the outward members of the body, is pleasant to God: & no doubt

The King teacheth vs how to pray in extremity.

Note.

it is he who giues this will as a ſpeciall grace, howbeit we get not incontinently the performance. If ye can learne this, it is not poſſible that ye can want prayer: for prayer is ſuch, as ſometimes is vttered by teares, ſometimes by ſighes, ſometimes by words, and ſometimes by geſture. And euer let thy Spirit be well occupied, muſing vpon God and ſpirituall things: and whether thou eate, whether thou drinke, take thy reſt, or what euer thou do, let thy Spirit haue euer thy minde on God, comfort thee with this. When the Lord viſiteth thee with ſuch kinde of diſeaſe, that thy tong is taken from thee, let the reſt of thy members honour him. And if ye be not ſo diſeaſed your ſelfe, yet in your viſitation comfort others herewith, aſſuring them that this kinde of language is as well vnderſtood as if it were ſpoken with the tongue. I end here: This king is not exempted from trouble, he is not exempted from tentation both of body and ſoule. There is none that caſt them to liue godly, but of force they muſt ſuffer trouble: There is none that will make them for heauen, but of all eſtates, prince or people, or what euer they be, they muſt walke in the ſtrait way. As to them that walke in the broade way, they ſhall grow worſe and worſe, as the Apoſtle ſaith, till they come to ſuch an height, vntill at the laſt the Lord anger them by the ſame ſinnes, whereby they anger him. For this is his iuſt iudgement, that as thou haſt angred him by Adultery, he ſhall anger thee by the ſame ſinne: Haſt thou angred him by blood, he ſhall anger thee by bloud alſo. Haſt thou angred him by blaſphemy, he ſhall anger thee with the puniſhment of blaſphemy. Haſt thou angred him with drunkenneſſe, he ſhall anger thee with the puniſhment of drunkenneſſe. For euery ſin hath the owne puniſhment in the ſelfeſame. Then as ye would eſchue the puniſhment of ſinne: ſo caſt you to eſchue ſinne, that ſo farre as the Lord will giue you grace, ye may keepe your ſelues free. And ſo ye ſhall haue, not onely ioy & long dayes here, but euerlaſting ioy after this, purchaſed to vs in the righteous merits of Chriſt Ieſus: To whō with the Father, & the holy Spirit, be al honor, praiſe & glory, for euer & euer; Amen.

THE

THE TENTH SERMON VPON ISAIAH, CHAPTER 38.

15 *What ſhall I ſay? For he hath ſaid it to me, and he hath done it: I ſhall walke weaklie all my yeares in the bitterneſſe of my ſoule.*

16 *O Lord, to them that ouerliue them, and to all that are in them, the life of my ſpirit ſhall be knowne: that thou cauſeſt me to ſleepe, and haſt giuen life to me.*

IN our laſt Sermon, (welbeloued in Chriſt Ieſus) the King returned to his wonted griefe, and tooke vp his old lamentation againe, vttering his trouble in theſe words: My habitation is departed and tranſported from me; as if he ſhould ſay, my life is ready to depart, death is inſtant, and my remouing is at hand: he ſheweth the maner of his remouing by two ſimilitudes, the one ſimilitude is taken from a ſhepheards tent, the other from a Weauer and his web. As to the firſt, looke in what maner we ſe the ſheepheard tents flitted and remoued, after the ſame manner I ſee my life to be flitted and remoued. In the which we are taught, not to ſettle our ſtanding here, nor to fixe our anker here, but that we may be ready to remoue, becauſe we are vnder warning, and know not what houre the Lord wil call on vs. There is none ẏ is ſure that he muſt change habitation, and is out of doubt in his conſcience that he is to remoue, that will ſettle his heart in that place which he is not able to keepe; but being aſſured that he ſhall remoue, he will ſend his houſhold ſtuffe and ſubſtance before him. If this be true in earthly things, how Repetition.

much more ought we, seeing the Lord giueth vs leasure, to send our substance before vs? And as it is true that the heart followeth the substance, let both hart and substance be sent to heauen, where they may both meete vs to our comfort. Be rich in God, be rich in good workes, and that kind of substance shall be able to convoy thee, and shall serue & stand in stead to thee both in heauen and earth. The second comparison was taken from the Weauer and his web, and the effect of it is this: as the Weauer bringeth his web to the off cutting, so, would the King say, I see I haue brought this miserable life of mine to the off-cutting, I haue procured my suddaine and vntimely death by mine euil life, I haue hasted this messenger. It is true, that all the diseases of the body, and the chiefe diseases of the soule flow from sinne. And as death entred by sinne, so by multiplication of sinne, death is hastened; sinne shorteneth our life, sinne maketh our dayes euill, sinne maketh them full of griefe and sorrow, sinne inuolueth vs in a thousand cares, sinne wrappeth vs in infinite vnprofitable labours: Sinne weakneth our body by deceiueable pleasures, sinne vexeth our minde with such terrors as cannot be expressed. Abeit if this good King had occasion to say, that his euill spent life spurred him to his death, what may our yong nobility say? if it be true that one sinne, blood, cutteth the halfe of the dayes, as the Psalmist sayth; how much more shall an heape of sinnes concurring in one person shorten the dayes? The sacrilegious blasphemer, and the bloudy adulterer, and infinite more other sinnes, concurring in one person, shall not these shorten this miserable life? The thing which they feare most, & would willingliest eschue, that same thing (such is their iudgement,) they runne headlong on. As to the prophane multitude, ye see these two vices, gluttony and drunkennesse, whereby they draw on themselues sudden death: and there is neuer a man, but he is subiect vnto one sinne or other, which shorteneth the threed of his life, and draweth on that which he would eschue: Well, I will not insist in these occasions of death; take heede whether ye walke in mercy, or in your

your owne ſinnes. If ye walke in your owne ſinnes, of all iudgements it is the moſt terrible to be left to your ſelfe: now mercie is offered, and therefore ye that would be tranſlated from death to life, vſe this time diligently. In the ſecond part of that exerciſe I ſhewed you the rage and fury of his ſickneſſe, we did let you ſee the weight of his feuer was ſo great, that it made him thinke that God was a deuouring Lion, readie to bruiſe all his bones to powder: It made him to looke that both ſoule and bodie ſhould be taken from him that day ere night. We ſhewed that theſe voyces could not flow frō a temporall paine only, but there behoued to be a fire in the ſoule, a further paine then could come of any bodily diſeaſe in the earth. Of all troubles that come vnto man, the trouble of conſcience is the greateſt; & of all other troubles this is the chiefeſt, when beſides a ſight of ſinne, there is a touch of the inſupportable anger & indignation of the liuing God. It appeareth by theſe voyces, that the King felt a touch of this wrath, whereby God appeareth to be a conſuming fire. It is the cuſtome of God to bring his children into theſe extremities, that feeling the pangs of hell, they may ſee how precious the death of Chriſt ought to be vnto them: How farre they are bound vnto him, what is the dutie they owe vnto him that went betwixt them and ſo bitter a puniſhment. This kind of extremitie teacheth vs how eaſie it is for the Lord to repreſſe the pride of the fleſh, and to beate downe this wantonneſſe of our filthie nature. This glorious King in the ſpace of 12. houres is brought to the ports of the graue and of deſperation in a manner: So ye ſee how eaſie it is for the Lord to bring the proudeſt fleſh low, and to do this he needeth not fire nor ſword, nor any other inſtrument but ſuch as we haue within our ſelues: he is able to make our owne darlings to be our greateſt tortures: For we carrie within vs either one viper or other which ſhall deſtroy the ſoule, except the Lord preuent in mercie. Laſt of all, we ſhew how this King in his greateſt extremitie behaued himſelfe, notwithſtanding God appeareth to be a fire to his ſoule, yet he retireth

to

to the ſame God: and where he might not by words vtter the griefe and trouble of his heart when the benefite of his ſpeech was taken from him, yet he ceaſſeth not, but he ſigheth and maketh his moane, counterfeiting the Doue, the Swallow and the Crane, he chattereth and lifteth vp his eyes, vſing all ſuch geſtures: ſo long as he had his tongue he prayeth, and the words are few which he ſpeaketh, but they are ſententious; *It hath oppreſſed, refreſh me*, or weaue me out. As if he would ſay, The force of this diſeaſe and furie of this feuer is ſo great, that it ouercometh all force of nature: Therefore, ſeeing nature will auaile nothing, I flie to the God of nature to whom it is eaſie to ſupport nature, and of this God I craue health and continuance of my daies; I craue that as he hath begun, ſo he would weaue out this web to the glorie of his name and comfort of his Church. Frō this laſt part we ſhewed you two things; we marked firſt theſe contrarie voyces into which the ſeruants of God burſt foorth in their greateſt troubles, vttering ſometimes words full of doubting, and ſometimes full of confidence. In the 15. verſe God appeareth to haue bene a conſuming fire and a raging Lion to him. In the 14. verſe, he maketh his recourſe to the ſame God, and ſuppoſe he threatned him, yet he repoſeth vpon him. Vpon this we did let you ſee, firſt, that doubting and confidence may haue place both in one and the ſelfeſame ſoule: There was neuer a ſeruant of God but had experience of this: yea it is proper to the children of God to be ſubiect to this doubting, ſuppoſe in mercie they be kept from deſperation. For ſeeing this faith of ours as long as we are here is imperfect, how is it poſſible that anie faithfull ſoule weighing their faith with that perfection which is in God, to whom nothing is pleaſant but that which is perfect, how is it poſſible, I ſay but that ſoule muſt doubt? As the faithfull againe ſee the Scriptures and looke to that perfection that is required therein, looke to the progreſſe and increaſe of faith that is required therein, and ſee on the other ſide their great wants, how farre we are from this progreſſe, how is it poſſible but the ſoule muſt doubt?

Againe,

Againe, laying aſide this trial, and looking downe vpon our behauiour to theſe ſinnes that are in our fleſh, and to the luſts whereunto our hearts are inclined, and to the angrie face of God againſt ſinne, how is it poſſible but we muſt doubt? Therefore I conclude, There is neuer a ſeruant of God but in their ſoules they had this doubting; looking on themſelues they doubted, looking on the mercy of God in Chriſt Ieſus they beleeued. That notable veſſell acknowledged himſelfe to be ſubiect to this doubting. 1. Cor. 4.8. where he ſaith, We are alwaies in affliction, but not in diſtreſſe, we doubt, but we deſpaire not. That good veſſell acknowledged doubting, onely he denieth deſpaire: He granteth that this doubting hath place in the ſoule with faith, but not deſpaire; ſeeing deſpaire cutteth the pillars of our hope, and conſequently of our faith: Therefore it cannot remaine in the ſoule with faith. Vnder doubting he comprehendeth all other errours, ſtammerings and wraſtlings whereby the ſoule is troubled, wraſtling betweene hope & deſpaire: But all theſe imperfections are freely pardoned in the righteous merits of Chriſt, or elſe there were no place of ſaluation for vs. I wiſhed thoſe who knew this, to cõfort themſelues with it; & they that had not experience of this, to remember the leſſon that they might make vſe thereof, if at any time it ſhall pleaſe the Lord to aſſault them with theſe terrible viſitations. The laſt leſſon that we gathered of the laſt part was this: We learned of this King to make our recourſe to God in our greateſt anguiſh of body and ſoule, and when the benefite of our ſpeech and tongues are taken from vs, that we cannot pray to God in diſtinct language, yet not to leaue off, but make recourſe vnto him by ſighing of the heart, by lifting vp of eies, by continuall groning, moning and lamentation; that in theſe things God may be glorified: for it is true, the Lord knoweth the meaning of thy ſigh and ſob, as well as thou knoweſt this language which I ſpeake. And how is this? becauſe they are raiſed by his owne Spirit, and are the works of his owne Spirit; and I pray you, knoweth he not the meaning of his owne Spirit?

Therefore

Therefore when the benefit of the tongue is taken from you, that ye may not praiſe him with your tongue, then let euery member of the body and ſoule concurre to praiſe him as long as there is any of them free. There is none exempted from theſe troubles, there is none can enter into the kingdome of heauen, except firſt he taſte of theſe troubles: There is no eſtate, Emperour, King, or Prince, that looketh for life, but he muſt enter in that narrow way. Only they that are appointed for damnation walke in the broad way, but terrible is the narrowneſſe that abideth them in the end. They haue a ſhort time of largeneſſe to be recompenſed with euerlaſting ſtraitneſſe: Therefore their eſtate is rather to be lamented then enuied. Alwaies, ye that make you for the citie that hath her foundations, & for the kingdome that cannot be ſhaken, ye ſhould not be wearie to go forward in the narrow way, but what euer trouble he hath laid vpon the ſoule or bodie, let vs take it in patience; for theſe are the pledges of mercie, ſuch as make conformitie betweene vs and Chriſt Ieſus, in whom onely is true comfort and ſaluation. Thus farre we proceeded in our laſt exerciſe.

Diuiſion. Now, in that which I haue read, he entreth into the ſe-
1. cond part of the ſong. And firſt, he burſteth out of hand
2. (as it were) into the praiſe of God, then after he ſheweth the benefite which he hath receiued, and the wonderfull comfort which he hath gotten of God. And in reſpect that
3. this comfort did flow from the word of promiſe, he taketh occaſion in the 16. verſe to praiſe the word of God: And in
4. the 17. ver. he noteth the time when he fell into this diſeaſe,
5. and in the end of that verſe he letteth vs ſee the maner how he was deliuered.

Now to returne to the 15. verſe, I ſay, while as the King is muſing and pawſing vpon the greatneſſe of the benefite, rauiſhed in an admiration of the wonderfull works of God, he cannot containe himſelfe, but he burſteth foorth in theſe voyces of praiſe and thankſgiuing: *What ſhall I ſay?* A patheticke and cutted kind of ſpeech, ſignifying that his heart

was

was ſo ſtuft and ſwolne, his tongue would not ſerue him to expreſſe the matter. *What ſhall I ſay?* As if he would ſay, Where ſhall I borrow any words to expreſſe the matter? Where ſhall I borrow praiſe, that I may anſwer ſo great goodneſſe and kindneſſe as I haue found in my particular, in this God of mine? I turned not ſo ſoone vnto him, and the teares diſtilled not ſo ſoone from mine eyes, but he accepted my perſon, he granted my health, and promiſed me his fauourable and mercifull protection all the reſt of my dayes. How am I able to meete theſe benefits in word, much leſſe in deed? Yea, it is not poſſible to the tongue to vtter that which the heart thinketh. But ſuppoſe I cannot as I would, I ſhall praiſe thee as I may, and as thou haſt giuen me the grace.

A notable kinde of thankſgiuing learned of his predeceſſor *Dauid*, who when he was in like caſe, vſed the like forme of praiſe, ſaying: What ſhall I render to God for all his benefits? A forme of praiſe wherein this good King granteth three things: firſt he granteth this ingeniouſly, that the benefit which he receiued was free, freely beſtowed on him without any procurement of his: Yea, he acknowledged that he procured the quite contrarie. Secondly, he granteth that he hath nothing in himſelfe to meete this benefit: yea not one word, much leſſe a deed, yea ſcarſly is he able to render praiſe for it. Thirdly, he teſtifieth that ſuppoſe he may not in ſuch meaſure as his heart would, and as the worthineſſe of the benefit required, burſt foorth in the praiſe of this great God, yet he would not be idle. And ſurely, ſuppoſe he ſpeaketh few words, yet in theſe few he giueth the ſignes of a more thankfull heart, then if he had ſpoken a cart full of words, or vttered millions of words. It is not the babling of the tongue that the Lord looketh to; but he looketh and hath an eie to the inward diſpoſition of the heart, he looketh to the conſtitution of the ſpirit, becauſe he is a Spirit. And therefore the Lord liketh of this Kings heart, ſuppoſe his words would not ſerue him.

Three things that the King granteth in his thankſgiuing.

Since thoſe corporall ſacrifices in the old law ceaſſed, there

Sacrifice of thankſgiuing haue ſucceeded to corporall ſacrifices of the law.

there is not a ſpirituall ſacrifice more acceptable to God then is the ſacrifice of praiſe and thankſgiuing: for the ſacrifice of praiſe and thankſgiuing ſanctifieth not only thy perſon, but all the benefits which the Lord beſtoweth on thy perſon. For that which is true in meate and drinke, is true in all the reſt of the benefits which are pledges of his mercy in Chriſt Ieſus. Now the Apoſtle teſtifieth in the 4 to Timothie, firſt Epiſt. 4. verſe, that thankſgiuing ſanctifieth our meate and drinke, and maketh it both holy and wholſome. As this is true in theſe creatures, ſo it is true in all the reſt of the benefits and bleſſings of God.

In thankſgiuing three things are to be marked.

So when I looke on this thankſgiuing, I am mooued, yea I am compelled to marke three things in it; firſt, I am mooued to marke the wonderfull goodneſſe of God. Secondly, our horrible ingratitude. Thirdly, the great arrogancie of the enemies of God, the Papiſts. Firſt then I ſay, ye may eaſily ſee the goodneſſe of God in this forme of praiſe, who when he may require our life, our ſoule and bodie, and the whole actions of our life for his benefits, yet he is content with a ſimple kind of praiſe and thankſgiuing; in ſuch ſort that if ſ heart be good, ſuppoſe we babble with words, yet it is acceptable to him. As this ſheweth his kindneſſe and

1.

2. wonderfull mercie on his part: ſo on our part it ſheweth our horrible ingratitude, that albeit little will content our God, yet we will not beſtow that little on him; it cometh neuer in our mind to thinke it, much leſſe to do it in deed. So this is an intollerable ingratitude vpon our part. This ingratitude maketh it come to paſſe, that we poſſeſſe his benefits with an euill conſcience. This maketh it come to paſſe, that the curſe of God hangeth ouer all your riches, which curſe ye either ſee in your daies, or elſe it is ſeene after you in your prodigall poſteritie: And this is onely by reaſon ye are vnthankfull to God for his benefits. I am aſſu-

A good conſcience thanketh God euer for his benefits.

red (and this ground cannot deceiue me,) there is none of you that hath purchaſed any benefit in a good conſcience, but ye will thanke God for it: for a good conſcience will neuer ſhake off the memory of God altogether. So when ye forget

forget to thanke God, it is an euident argument that the benefit is purchaſed in an euill conſcience: For the which cauſe the curſe of God is hanging ouer your riches. Which appeareth either in your time, or ſuppoſe the Lord be long-ſuffering, in your poſteritie. Then to teſtifie that the benefits are well come by, be thankfull to God for them, and purchaſe nothing but that whereof ye haue a ſure warrant in your conſcience. Now the third thing that I am mooued to marke, I ſay, this letteth vs ſee the horrible arrogancy of the Papiſts, who thinke that they can not onely be thankfull for his benefits in word, but alſo they are able to do him one good turne for another in deede; and when after their māner they haue ſatisfied him, they make a ſuperplus, which they call works of ſupererogation. Thoſe their works of ſupererogation are a ſuperlatiue follie and madneſſe which cannot be expreſſed; that whereas the beſt ſeruants of God found in experience, that by word they were not able to ſatisfie him, they thinke by their deeds to ſatisfie his infinite goodneſſe. But I leaue them, and go forward. 3.

He ſheweth in the next words the greatneſſe of the benefit, and he taketh it vp briefly vnder two words, after this manner: *He hath ſaid it, and himſelfe hath done it*: he ſaid it in his promiſe, he did it in keeping of his promiſe; he both ſaid and did it himſelfe, that the whole glorie of the worke might appertaine to him: he ſaid it freely, for I procured the contrary; he kept it as freely: for the Lord is true, ſuppoſe all the world be falſe. Ye ſee how properly he taketh vp vnder theſe two words, the mercie and truth of God; the mercie of God in promiſing, the truth of God in keeping and performing of his promiſes: The mercy of God in promiſing freely, for he is debter to no man, and therefore whatſoeuer he promiſeth, he promiſeth freely: for there is none of vs can make claime to any better condition, then the naturall branches might haue made claime to; and if ye liſt to reade of their naturall inclination, ye haue many places of Scripture: and in ſpeciall I ſend you to Deuter. 32. Exod. 32. Iſaiah 48. For there ſpeaking of the Iewes, the Lord ſaith,

The King ſheweth the greatneſſe of the benefit receiued.

Deut. 32. Exed. 32. Iſa. 48.

ſaith, I foreknew thy ſtubbornneſſe, I ſaw the ſinewes of thy necke were of braſſe, and thy face of yron, I foreſaw that thou wouldſt remaine falſe and vnfaithfull: yet notwithſtanding I made my promiſe freely vnto thee, and as freely as I made it, I kept it as feely. It is I, it is I, ſaith he in the 43. of Iſaiah, that putteth away thine iniquities: it is I, that for mine owne name ſake calleth not thy ſinnes to memorie. If this be true in the naturall branches, how much more is it true in vs? Then we haue nothing to lay betwixt vs & the iudgements of God, but his mercie freely offered vs in the bloud of Chriſt Ieſus. *It is God*, ſaith he, *that hath done this:* As if he would ſay, all the reſt are lyars; onely God is true, and ere he faile in one iot of that he ſaith, he is able to make the world turne vpſide downe, and to inuert the order of nature, as ye may ſee in the former part of the Chapter, in bringing backe of the Sunne by ten degrees. And therefore this teacheth vs, that there lacketh not in God neither a power nor a will; onely on our part there lacketh an hand, an inſtrument to receiue and belieue the promiſes: And therefore ſuppoſe there be carts full of promiſes, and as ſure promiſes that there can be nothing ſurer, it is not poſſible that theſe promiſes can auaile any thing, except the Spirit prepare a way for himſelfe, except the Lord create in the ſoule faith. Therefore all your care and diligence ſhould ſtand in this, to craue that with the hearing of the word, the Lord would conioyne the working of his Spirit: that faith being wrought, and the heart being opened fully, we may leane and repoſe ſtedfaſtly on the faithfull promiſes of God.

Iſa. 43.

An effect which iſſued out of the benefit.

In the end of the verſe, he ſheweth a bleſſed and happie effect which iſſued out of this notable benefit: he ſaith, *I ſhall henceforth all the reſt of my yeares walke, ouerpaſſing the bitterneſſe of my ſoule:* As if he would ſay, by this benefit, the grieſe of my conſcience and the terrors and troubles of my ſoule are remoued. He maketh no mention of the reſt of the benefits, of the health of his bodie, of his ſure and proſperous eſtate, which was both promiſed and giuen vnto him.

But

But he touched that which troubled him moſt, the griefe of his conſcience was the thing that troubled him moſt, and therefore he maketh mention onely of it. This bitterneſſe made ſuch a deepe impreſſion in his ſoule, that in ℣ 17. verſe he calleth it bitter bitterneſſe, he hath no words to expreſſe this bitterneſſe, what euer it was. Where the iudgements of God make ſuch a print in the ſoule, it is long ere ſinne can blot it out: and ſo long as the memory of the iudgement remaineth, it is eaſie to be thankfull, it is eaſie to go forward in doing ſome part of our duty, it is eaſie to ſtand in aw ℣ we fall not into the hands of God; but when we blot out this memory, we returne to that ſame puddle out of the which we were deliuered. Therefore I commend to you to craue of God a ſanctified memory, that ye may kepe freſh the iudgements of God which either ye haue ſeene in others, or felt in your owne bodies, that the feeling of theſe iudgements, may ſerue you to be thankfull to him, and may make you to ſtand in aw; and beware to fall into the hands of a conſuming fire.

The ſweetnes of the benefite, maketh him to burſt forth into the praiſe of the word, firſt in generall next in particular.

Now, this King finding this benefite ſo ſweete, he is compelled to burſt forth in the praiſe of the word of God, which brought forth ſo good an effect: And firſt he praiſeth it generally from the good it doeth vnto all men: Then he prayſeth it in particular, from his owne particular experience & comfort which he receiued in his owne perſon. This doctrine is neceſſary and notable for theſe times. Firſt, then he praiſeth the word, from the good it worketh in all fleſh; By theſe things (ſayth he) men liue: that this, by the force of theſe words it commeth to paſſe, that we enioy the benefite of this naturall life, wherby we liue in this body vpon earth: For the Lords word calleth on things that are not, as though they were, and his word maketh them to be. By his word he created heauen and earth, by his word he gaue man life and breath, and whatſoeuer is neceſſary to him: By his word he aſſigned to him the earth, the ſeaſons and bounds of his habitation: To this end that man being created according to the image of God, he might ſeeke

God; and no doubt, he is not farre from euery one of vs: For as the Apoſtle ſayth, Act. 17. In him we liue, moue, and haue our being. And as this is true in this naturall life, ſo is it as true in the entertainment of this life: for by the benefit of this word we are ſuſtained. For our life ſtandeth not one-
Math 4. ly in meate and drinke, but in euery word that proceedeth out of the Lords mouth, Mat. 4. that is, in euery thing wherunto the Lord giueth power to nouriſh: For it is the Lords word that giueth power to nouriſh vs. And ſuppoſe meate and drinke were remoued, the Lord is able to make ſtones to nouriſh vs. This good King acknowledged this good effect to come of the word, and therefore he praiſeth the word.

Now, after he had praiſed it from the generall effect, he goeth forward, and praiſeth it from his owne particular experience, and he ſaith in the concluſion of theſe things: *The life of my ſoule ſtandeth*; that is, in thy ſaying and doing, in thy truth and mercy, in thy promiſing, and keeping thereof, ſtandeth the life of my ſoule: as if the King would ſay: Not onelie haue I this naturall life which I liue in this miſerable bodie, by the benefite of the word, but I haue a more precious life, the life of my ſoule and ſpirit, which diſcerneth me from the reſt of mankind, which putteth me in a better eſtate then the reſt of the world, which maketh mine heauen to begin here, which neuer ſhall end. For as there is a life and death of the body, ſo there is a life and death of the ſoule. The life of the body may be conioyned with the death of the ſoule, and the death of the body, may ſtand with the life of the ſoule. The life of the body ſtandeth in the preſence of the ſoule; the life of the ſoule ſtandeth in the preſence of the Spirit of life. Except the ſoule be borne againe by the Spirit of life, ye ſhall neuer ſee the face of God; before the ſoule be quickned by the Spirit of life, it remaineth a dead carion, dead in ſinne, dead in the luſts of the fleſh (as the Apoſtle ſaith) Epheſ. 2. Coloſ. 2. And conſequently, there remaineth but a carriõ, both in ſoule & body: the ſoule being as void of a ſpirituall and heauenly life, as a carion is

of

of a naturall life. The words of the Apoſtle in that place, & in ſundry places are, *Dead in ſinne, dead in treſpaſſes, and in the vncircumciſed luſts of the fleſh*: Where death hath place, life muſt be wholly extinguiſhed; and where death hath place, there can neither be halfe life, quarter life, nor a breath of life: But ſo it is, that death hath place in our ſoule by nature: Therefore by nature there cannot be ſo much as a ſparke of that heauenly life in it. And if there be not ſo much as a ſparke of life in it, where is that halfe or quarter life whereof the Papiſts ſpeake? They will not haue it dead, but lamed or crooked: The Apoſtle ſaith in plaine tearmes, that it is dead; and therefore that ſpirituall life muſt be wholly put out, and conſequently, all kind of will to good, and all ſight of God in Chriſt is baniſhed away; & this death of the ſoule remaineth perpetually in vs, vntill ſuch time that the participation of the Spirit of life, which is in the body of Chriſt Ieſus, free vs from the law of ſinne and from the law of death which is in our owne nature. Rom. 8.

How a man ſhall know if the Spirit of life be begun in him.

Now would ye know whether your ſoule liueth or not? Would ye perceiue whether this Spirit of life be begun in you or not? I will giue you certaine effects, whereby ye may examine the life of the ſoule. There are many effects giuen vs in the Scriptures; as namely, Gala. 6. But I leaue them, & chooſe three ſpeciall effects, whereby euery one may diſcerne of the life of the ſoule. There is firſt, that *inward peace of conſcience*. There is next, that *ioy and reioycing vnder trouble*. There is thirdly, *a loue of God, a loue of vertue, and an hatred of vice*: where euer any of theſe three hath place, there the ſoule liueth, where thou findeſt thy conſcience refreſhed, and thy ſoule recreate from the great terrors & manifold pangs of ſinne, no queſtion the ſoule liueth: for this is the effect of the right Spirit, and this is the right peace whereof the world is ignorant, that paſſeth all naturall vnderſtanding. The more thou makſt this peace to grow, & more thou liueſt in thy ſoule. The more this peace groweth, the more ſinne decayeth, the more thou caſteſt out all that baggage of ſin, that troubleth the quiet eſtate of the conſcience. In a word,

the onely thing that troubleth the ſoule, that diſquieteth the conſcience, and that we haue to caſt out, is ſinne: For ſinne is the onely thing that ſeuereth vs from God, in whom there is onely true peace and quietneſſe to be found. Therefore our exerciſe ſhould chiefly ſtand in this, to expell this enemy and monſter ſinne, and to poſſeſſe that ſauing iuice and wholſome peace that paſſeth all vnderſtanding.

The ſecond effect, whereby we may know that the ſoule liueth, is the ioy and reioycing vnder trouble. For we know by experience, that trouble of it owne nature, cannot bring forth this ioy, but bringeth forth the contrary effects, as ſadneſſe, heauineſſe and ſorrow. Now, where the Spirit is ſo diſpoſed that we reioyce vnder trouble, this is a ſure argument of the bleſſed Spirit, the Spirit of life, which onely quickneth the ſoule; and this ioy maketh vs not onely to reioyce in trouble, but to glory alſo, as ſayth the Apoſtle: For ſurely the croſſe of Chriſt is our onely ioy, & the ſhame of Chriſt is our onely honour. Hereby we perceiue the great glory that the Lord hath called vs to, that not onely he maketh vs to beleeue his word: but to ſuffer for him alſo: onely ye haue to take heede to your troubles: For this ioy accompanieth not all troubles, but onely thoſe troubles that are ſuffred for Chriſts cauſe, for righteouſneſſe ſake, & are vnderſerued. For thoſe troubles that are deſerued, the like ioy is not to be found in them.

The third effect, whereby we may know that the ſoule liueth, is the loue of God, and hatred of euill: Where this loue is kindled in the ſoule, where we beginne to know God, to loue him and to taſte of him, (for it is not poſſible that we can loue him, except we haue a taſte of his ſweetneſſe) this loue make vs like to God, for God is loue, (as *Iohn* ſaith.) If loue dwell in thine heart, God dwelleth in thine heart, and this loue is a ſure pledge of the life of the ſoule; where this loue is, of neceſſity alſo there muſt be a hatred of euill.

Now trie and examine, if the Spirit of life hath wrought theſe effects in thy ſoule in any meaſure, if it were neuer ſo

ſmall

ſmall: it is a ſure argument that this life is begunne, and the life which God hath begunne, he will perfect it. If the loue of God were neuer ſo litle, and the hatred of euill were neuer ſo little: if any of theſe effects were but in a ſmall meaſure, ye may be ſure that Chriſt dwelleth in your hearts by faith, and that the ſoule liueth. Ye that feele this, (as I would that ye all felt it) preaſe to nouriſh and ſtrengthen this life; not weary in well doing, but go forward in working the works of the Spirit. Sow not in the fleſh, go not forward in the luſts and appetites thereof: for ye may learne of the Apoſtle, what aduantage this labour bringeth: to wit, ſhame and confuſion, death of the body, and death of ſoule. Rom. 6. But on the contrary, go forward in nouriſhing of the Spirit, and in well doing. Sow in the Spirit, and as the Apoſtle ſayth, ye ſhall reape an euerlaſting and incomprehenſible life.

This Spirit then is ſaid to be nouriſhed and corroborate in our hearts, when we nouriſh the light and knowledge of God in Chriſt Ieſus, when we edifie our ſelues in our moſt holy faith, and continue in the exerciſe of prayer: As by the contrary we baniſh this light of the good Spirit, and by our euill doing we baniſh the knowledge of God in Chriſt, whē we put out this light, diminiſh our perſwaſion, and leaue off the exerciſe of prayer: For by the ſame meanes whereby the ſoule liueth, they being remoued, the ſoule dieth. Therfore thoſe that would liue this way, they ought to nouriſh the knowledge of God, they ought to be exerciſed in well doing, in hearing of Gods word, in edifying them in their moſt holy faith, and in continuall crauing of grace and mercy by prayer.

How the Spirit is ſaid to be nouriſhed in vs, & how he is ſaid to be baniſhed.

Now the King ſayth, he hath this life, and he hath experience of the good word in this (for I take this to be a different life from the other, whereof he ſpake before, to wit, this is the life of the ſoule, which proceedeth of the word of promiſe,) for this word is the power of God to ſaluation, to all them that beleeue. Rom. 1. Set your hearts, ſaith *Moſes*, Deut. 32, vpon this word, for it is not a vaine word;

it is your life and felicity. The words which I ſpeake (ſayth our Maſter, *Iohn*, 6.) are Spirit & life; And from, this *Iohn* calleth him the word of life, the bread of life. *Peter* ſaith, whom ſhall we go to? for in thee are the words of life. It is he that hath life in himſelfe, *Iohn*, 5. From this alſo it is ſaid, 1. Cor. 15. that as the firſt *Adam* was made a liuing ſoule, ſo the ſecond *Adam* was made a quickning Spirit: and by reaſon we are made participant of this ſpirit, by the miniſtery of his word, therefore it is called the word of the Spirit; & by the ſame reaſon we that are his Miniſters are counted the Miniſters of the Spirit, as the Apoſtle calleth vs, 2. Cor. 3. They that would reade further of the praiſe of this word, I remit them to the 19. Pſalme, where the properties of this word are exactly ſet downe. I will end here.

1. Cor. 15.

Who ſo looketh vpon the precious effects of this word, and on the other ſide, looketh vpon our vnhappy behauior; I am aſſured, it would aſtoniſh any Chriſtian heart, to behold how the Lord can ſuffer our contempt ſo long as he doth. For formerly, whereas there was skarſly crummes of this bread of life to be had in this countrie, men ſought it out diligently, and ran to haue it with ſuch zeale, that they compaſſed both ſea and land, they ſpared neither trauell nor coſt; but forcibly as it were, thronged and thruſted in, and made irruption in this kingdome: But now when it hath pleaſed the Lord to offer vnto vs great plentie of this foode, we ſo deſpiſe the bountie and liberality of this good God, that we turne this great grace and mercie of his, into iudgement and vengeance vpon our owne heads. And as to the greateſt part of the multitude, they diſdain it ſo ſpitefully, that they had rather embrace the leauen of the Phariſies, and draw them to that company where they can haue no other foode, but ſonges, maskes, mummings, and vnknowne Languages: And ſo thinke to feed their ſoules by the mockery of God.

Now as to the Gentlemen, Earles, Lords, and Barrons, they are ſo drunken with ſacrilegde, that ere they will part with theſe goods, they had rather part with the life

of

of their ſoule; yea, when it cometh to this, that the word cannot be entertained but by their expences, they make no choyſe, but had rather loſe their ſoules an hundred times, ere they would beſtow a halfepenny vpon the Church. This is true in the greateſt part: ſo it is the Lord that wonderfully continueth the light amongſt vs, that keepeth a face of a miniſtery in Scotland. There is no good entertainment, but a very great pouerty in the moſt part of the Miniſtery. See then if the iudgement of God pronounced, 2. Theſ. 2. goeth not faſt forward, who hath giuen vs ouer, as appeareth, to be deceiued by the mighty power and working of the Diuell; in ſuch ſort, that euerie man ſtriueth, who ſhall put his appetites furtheſt in execution. Oh! vnhappy and wrathfull countrey, that hath ſo abuſed the merciful calling and great benignitie of God; it is a wonderfull thing to looke vpon this matter, and to conſider our great ingratitude. The more that knowledge groweth, the more conſcience decayeth, as if conſcience and knowledge could not both reſt in one breaſt: looke to the workes of all men, it appeareth that the bringing in of light hath baniſhed conſcience which was in the time of darkneſſe. What can be the cauſe of this, that as light groweth, the effect of light decayeth? It is a thing that paſſeth the vnderſtanding of man, and the end of it ſhall be more then terrible. Is it not more then wonderfull, that the more that this Countrey is watered with the ſauing and heauenly dew, the more our hearts are hardened? What muſt this bring forth? It muſt bring forth at the laſt, an eternall conſumption, which conſumption muſt be ſo much the greater, the greater that our contempt is: For it is not poſſible, but that ground which is ſo oft refreſhed with raine and dew, and yet bringeth foorth no other thing but thornes and bryars, but at the laſt it muſt be burnt vp. How is it poſſible that thornes that are prouided for the fire, but they muſt be conſumed by the fire? And ſeeing our deedes teſtifie that we are nothing but thornes, of neceſſitie we muſt be burnt vp, except the Lord worke

otherwiſe then I haue any expectation: For the longer that iudgement is delayed, it ſhall be heauier when it lighteth, ſeeing the contempt is ſo great. Therefore the Lord giue you grace, that as ye know there is a Hell and eternity of paine, and as ye would eſchue it, ſo ye may take vp a new courſe of life. But this cannot be, except the Lord worke it by his holy Spirit, except he forget our ſinnes, and aſſure vs of the remiſſion of them in the blood of Chriſt. And therefore, I haue to craue with you, and ye with me, that this may come to paſſe, that in the bowels of his mercie we may eſchue that terrible damnation, from the which the Lord preſerue vs, for Chriſt Ieſus his Sonnes ſake. To whom with the Father and the holy Ghoſt, be all honour and praiſe, now & for euer. Amen.

THE

THE ELEVENTH SERMON VPON ISAIAH, CHAPTER 38.

16 *O Lord, to them that ouerliue them, and to all that are in them, the life of my ſpirit ſhall be knowne: that thou cauſeſt me to ſleepe, and haſt giuen life to me.*

17 *Behold, for felicitie I had bitter griefe, but it was thy pleaſure to deliuer my ſoule from the pit of corruption, for thou haſt caſt all my ſinnes behind thy backe.*

18 *For the graue cannot confeſſe thee, death cannot praiſe thee, they that goe downe into the pit, cannot hope for thy truth.*

19 *But the liuing, the liuing ſhall confeſſe thee as I do this day, the Father to the children ſhall declare thy truth.*

20 *The Lord was readie to ſaue me: therefore I will ſing my ſong all the dayes of my life in the houſe of the Lord.*

21 *Then ſaid Iſaiah, Take a lump of dry figs, and lay it vpon the byle, and he ſhall recouer.*

22 *Alſo Hezekiah had ſaid, What is the ſigne that I ſhall go vp into the houſe of the Lord?*

IN our laſt leſſon, welbeloued in Chriſt Ieſus, the King entred into the ſecond part of his ſong: And firſt of all as ye heard, he burſteth foorth of hand into the praiſe of God. Then after he ſetteth downe the greatneſſe of the benefits receiued in two words, with the chiefe comfort that he found. And in reſpect the comfort flowed from the word of God, he entered into the commendation of the word of God. Then firſt of all, whileſt the King is muſing and pauſing vpon the greatneſſe

Recapitulation.

greatneſſe of the Lords benefits, and rauiſhed in admiration of the greatneſſe of the workes of God, he cannot containe himſelfe any longer, but he burſteth foorth into the praiſe of God and ſaith, what ſhall I ſay? A patheticke and abrupt kind of ſpeech, whereby he teſtifieth that his tongue would not ſerue him to expreſſe the matter, his heart was ſo ſwolne with praiſe, that he was not able to vtter it in any quantitie of words. In this doing, ſuppoſe his words be few, yet he ſheweth himſelfe more thankfull then if he had vttered a million of words. So thankfulneſſe ſtandeth not in the multitude of ſillables and voyces, but it ſtandeth in the heart and diſpoſition of the ſoule. Where the Lord findeth the heart thankfull, there is no word that can flow from that heart but it is acceptable. And howſoeuer the Kings words be few, yet in his words he granteth three things. Firſt, he granteth the benefit was free and freely beſtowed. Secondly, he granteth that he hath nothing to render for it; yea not ſo much as one word, much leſſe a deed. Thirdly, he letteth vs ſee that howſoeuer he was not able to anſwer to the worthineſſe of this benefit, yet he was not idle, but he vttereth praiſe as God gaue him the grace; for it is not poſſible that a good conſcience and a godly ſoule can altogether forget God, but in the due time it will euer thanke God for his benefits; ſo that whoſoeuer either forgetteth or caſteth off this exerciſe, they teſtifie their wealth to be euill purchaſed, and that there is a curſe hanging ouer them and their riches both; which curſe appeareth either in their owne times or ſuddainly after in their prodigall poſteritie. Therefore ye that would haue the curſe remooued in time, learne to thanke God for his benefits, that ye may poſſeſſe them with the bleſſing of God to you and yours. Therefore he taketh vp the greatneſſe of the benefit, and comprehendeth it vnder theſe two words, *He ſaid, and he himſelfe did it*: he ſaid it in his promiſe, he did it in accompliſhing of his promiſe; he did it and ſaid it himſelfe, that the whole glorie of the worke ſhould appertaine to him: he ſaid it freely, for the King confeſſed that he deſerued

ſerued the contrarie; he did it as freely in keeping his promiſe. For ſuppoſe all the world be falſe, yet God remained true: ye ſee how properly he taketh vp vnder theſe two words the mercie and truth of God: his mercie in promiſing, & his truth in accompliſhing. All the promiſes which the Lord maketh, they flow from his mercie, and all his accompliſhings, they flow from his truth. His promiſes from mercy, why? He is debtor to no man: His accompliſhings from his truth, why? He is truth it ſelfe, and there is no promiſe that he hath made but he will keepe, yea he will inuert nature rather, as it appeareth in the drawing backe of the Sunne whereof ye heard: and heauen and earth ſhall periſh ere a iot of his promiſe faile. Yet notwithſtanding this is true, that there is ſuch a conſtancie and fidelitie in him, all theſe promiſes will not auaile vs, except the Lord prepare our hearts; yea except he ſanctifie our hearts by meanes of faith, that in our ſoules we may ſee this truth, we ſhall neuer regard it; and except he giue vs a heart to apply this truth, all the promiſes which he hath made, and is to make, ſerue for no vſe to vs. Therefore it is the dutie of all Chriſtians to be inſtant in craiuing, that the Lord would prepare their hearts by faith, that ſeeing him in their minds, and feeling him in their hearts, they may find his mercie and truth, and repoſe in them for euer. After this we entred into the recommendation of the word of God, and generally we prayſed the word from this, that we haue the benefit of this temporall life by it; as this is true in generall, ſo he goeth forward, and praiſeth the word from his owne experience in particular, and he granteth that not onely he hath the benefit of this temporall life by the word, but of the ſpirituall alſo. And as he hath the life whereby he liueth in his body by it, ſo he hath by it the life whereby he liueth in the ſoule. For as there is a life and death of the bodie, ſo there is a life and death of the ſoule. The life of the bodie may be conioyned well with the death of the ſoule; for we may liue in the bodie, and be dead in the ſoule at one time. Alſo, the death of the bodie may ſtand with the life of the

ſoule:

ſoule: for we may depart from this life, and go to a better. The life of the bodie ſtandeth in the preſence of the ſoule, but the life of the ſoule ſtandeth in the preſence of the Spirit of life: except our ſoules be borne anew againe by the vertue of that Spirit of life, it is not poſſible that we can ſee God and taſte of his ioy. For by nature we are not onely hurt, lame & maimed, but altogether dead in ſinne; ſo that looke how voide a corps is of a naturall life, as voide are we of a heauenly and ſpirituall life. The reaſon is this, where death hath place, there life muſt be wholly put out: But by nature death hath place in vs: therefore the ſpirituall life muſt be wholly put out. If the Spirit of life be wholly put out, there remaineth not ſo much as a breath, out of the which any good cogitations or actions may proceede. If ſo be there is not ſo much as one breath, where is all that free-will of the Papiſts, where is that integritie which remaineth in the filthie nature? Then I ſay, we naturally remaine in the death of bodie and ſoule ſtill, vntill that by the participation of the Spirit of life which dwelleth in the bodie of Chriſt, vntill I ſay, that this Spirit free vs from ſin and death: And ſo vntill this time we ſhall neuer mount aboue the clouds, nor ſee the face of God. And therefore as I exhorted you the laſt day, ſo I inſiſt in the ſame exhortation now, that euery one of you marke and perceiue your ſelues, whether you haue ſuch a life begun in you or not. I gaue you three effects which will neuer deceiue you. The firſt is, if ye find your ſelues refreſhed and recreate in your ſpirits from the terrours of your conſcience and the feare of ſinne; which recreation and refreſhment of the ſpirit, is called that peace that paſſeth all vnderſtanding, whereof the world is ignorant: he that findeth any of this, if it were neuer ſo little within him, no queſtion he hath this life begun in him, and the more this peace is augmented, the more the life groweth. But this peace groweth by remouing of ſinne. Therefore our whole ſtudie ſhould be to remooue ſinne: for the onely thing that troubleth the conſcience is ſinne. Take away ſinne, the conſcience ſhall be at reſt:

reſt: Wherefore this was the chiefe effect I willed you to take heede vnto. The ſecond effect is ioy and reioycing vnder trouble: For we ſee trouble of the owne nature bringeth not foorth this effect, but rather bringeth foorth ſorrow, heauineſſe and lamentation: Then when our ſpirit is ſo diſpoſed, that vnder trouble we reioyce and glorie in it, this is the Spirit of life. This ioy is not in all troubles, it is not in the trouble which we procure, but onely in the trouble which we ſuſtaine for righteouſneſſe ſake, and which we ſuſtaine for Chriſt his ſake. The third effect is, if ye haue a loue of God and good men, and a hatred of euill; where theſe effects are in any meaſure, no doubt but the Spirit of life is there. As by the contrary, where there is a loue of wicked and euill men, no queſtion, let them ſpeake of Chriſt as they will, the ſpirit of the diuell hath full dominion. This Spirit of life we ſhew was entertained by nouriſhing of the knowledge of God, when we edifie our ſelues in our moſt holy faith, when we nouriſh the exerciſe of prayer. As by the contrary the Spirit is put out, when by our euill doings we put out the knowledge of God, when we diminiſh our perſwaſion of his mercie in Chriſt, & fall from the exerciſe of prayer. Then ye that haue this life begunne nouriſh it by well doing; for by well doing, no queſtion our faith is corroborate. Delight therefore in well doing, ſow in the Spirit and not in the fleſh, run not with the thiefe, nor conſent not with the murtherer: for ſo ye ſhall be participant of their puniſhment; but ſow in the Spirit, and of this ye ſhall reape an euerlaſting and comfortable life, where otherwiſe, of ſinne, ye ſhall reape nothing but ſhame and euerlaſting condemnation. I haue diſcourſed long on this head, becauſe it is very neceſſarie, and I would wiſh you to conſider of theſe things. Thinke on the great benefits of God granted vnto this countrey: Thinke againe vpon our ingratitude and vnnaturall behauiour. There is no Chriſtian that will weigh theſe two in one ballance, but he ſhall conclude that it is wonderfull why the Lord ſuffereth iniquitie in this countrey ſo long to be vnpuniſhed. Formerly when there

there was but crums of the bread of life, they ran to ſeeke it, ſo that they compaſſed both ſea and land, and ſpared neither trauell nor coſt to be ingrafted into the kingdome of Chriſt: But now when there is plentie of it, we haue taken ſuch a lothſomneſſe thereof, that we abuſe the liberalitie of God offered to vs, and turne his grace and mercie into vengeance on our owne heads. For as to the multitude, ye ſee that they haue alreadie preferred the leauen of the Phariſes, and gone to mumchances, mumries, and vnknowne language wherein they pudled before. As to the noble and gentlemen, they are ſo drunken with ſacriledge, that rather then they will render theſe goods, they will hazard both bodie and ſoule. There is none but they ſee this, and haue cauſe to lament it. I cannot but be rauiſhed in admiration when I ſee theſe two, to wit, the more that light is offered, our hearts are the harder; the more that light groweth and knowledge increaſeth, conſcience decayeth; as if knowledge and conſcience could not dwell both in one country. The more light increaſeth, the more well doing decayeth: which teſtifieth that the darkneſſe wherein the Papiſts liued, keeping a conſcience in reſpect of vs, ſhall riſe and condemne vs that in ſo great light haue loſt all conſcience. This is a part of my wonder. Now what muſt follow of this? The Apoſtle, Heb. 6. letteth vs ſee, that the ground which is often watered and refreſhed with raine in due ſeaſon, and in the meane time bringeth nothing foorth but briers and thornes, which are onely meete faggots for the fire, ſhall be burnt vp in the Lords iudgement. To apply this, howſoeuer the iudgement be delayed, of neceſſity there remaineth an vtter burning vp, which conſumption muſt be the greater, the greater that the light is: For the greater light, the greater contempt; and the greater contempt, the heauier muſt the iudgement be. And ſurely, I looke with my ſelfe and am in a conſtant expectation, that except matters proceede otherwiſe in this countrie then they haue done, it ſhall be made a ſpectacle to all other countries in the earth. Thus farre we proceeded in our laſt exerciſe.

Application.

Now

Now in the end of the 16. verſe, he continueth and he prayſeth that ſame bleſſed word of God, from other effects which he found in his owne perſon, and in the end of this verſe he ſaith; By the benefit of the word I haue obtayned health of bodie: For as ſickneſſe had taken all ſtrength from me, and had ſpoiled me of my force, by the benefit of the word I am reſtored to my ſtrength, to my force and wealth againe: Yea not onely by the benefit of the word am I reſtored to my health, but by the ſame benefit I am preſerued in my health, and continue therein. So that looke from the beginning: Firſt, he aſcribeth the life of the bodie to the word: Secondly, he aſcribeth the life of his ſoule to the word, he aſcribeth the health of his bodie and ſoule to the word: And laſt of all, he aſcribeth the continuance of the health of bodie and ſoule to this word. What comfort is there to be found, but it is in the word? What comfort can a Chriſtian heart wiſh, but it is in the word? Yea I ſay more, it is not poſſible to the mouth nor to the heart of man to expreſſe the comfort which the ſoule hath in this word. It is not poſſible to the mouth to vtter the ioy which it worketh in them in whom this Spirit is effectuall. Notwithſtanding all this great benefit that floweth of the word, let vs ſee who runneth to this word to ſeeke comfort? If we looke to the prophane multitude, yea to the beſt of vs all, there is neuer a one that runneth to this word vntill all worldly comfort do faile vs: But when nature and all naturall meanes hath left vs, then we run as it were compelled to the word; yea we are ſo late in running, that oft times we get an euill anſwer when we come, and the gates are violently ſhut vpon vs, as they were on the fooliſh virgins. Well, the word is daily and continually ſounded: Therefore ſeeke to get comfort of this word in time. Looke that ye heare this word with great reuerence, and ſtudie to practiſe it dayly more and more in your daylie life and conuerſation.

Now in the 17. verſe of this Chapter he noteth the time: Firſt, when he fell into this diſeaſe: Secondly, he letteth vs know the manner how he was deliuered. As to the time Diuiſion.

when

when he fell into it, he ſaith it was in time of peace, after he was deliuered from the hands of *Sanacherib*, and when he was at eaſe in great wealth and abundance; and as he himſelfe confeſſeth, when he was beginning to forget God and to abuſe the great benefit of his deliuerie; at that ſame time God beginneth to pull his eare, and he caſteth him out of the hands of a fearefull warre into the hands of a terrible plague.

I marked in the entry of this Chapter ſome things vpon this circumſtance. And therefore I content me onely with this obſeruation; We may perceiue by this ſame circumſtance, how hard a thing it is to fleſh and bloud to beare the cup of great wealth and long health euen. Yea it is a thing altogether impoſſible to fleſh, to beare the cup of proſperitie and health equally any long ſpace, but except the Lord exerciſe vs by one exerciſe or other, hold vs in awe and tune our eare, like fed horſe we begin to repine.

Therefore I ſay, ſeeing this is a common ſickneſſe vnto all fleſh (as I haue ſpoken) we haue to ſeeke our counſell of *Agur* the ſonne of *Iake*, who fearing to fall into theſe inconueniences deſireth two things of God: firſt he prayeth that he will remooue all vanitie and lying words from him; that is, that he will remooue and forget his ſinnes, and deliuer him from euill. Secondly, that he will neither tempt him with ouer great abundance, nor yet with ouer great pouerty; that he would not tempt him with ouer great abundance, leſt he ſhould forget him, nor yet with ouer great pouertie, leſt he ſhould ſpeake euill of him; but chiefly he craueth of God that he will grant vnto him his daily bread; that is, vnto euery one of vs according to the nature of our calling and eſtate, ſo much of theſe temporall goods as he knoweth meeteſt for his glory and our ſaluation. Then to eſchue the inconueniences of abundance, which do make vs forget God, & of pouertie that maketh vs to blaſpheme God, beg of God that he would grant you your dayly bread.

But

But I pray you, what maruell is it, that a wealthy and glorious King in the time of his greateſt proſperitie ſhould fall into the ignorance of God? What maruell is it that a King, who commonly taketh vnto him an abſolute power, and hath none about him but flatterers for the moſt part; and who continually drinketh in vanitie at all his ſenſes like water, what maruell is it that he fall into the ignorance of God? when we ſee our owne meane Lords who are not Kings, to fall into ſuch proud contempt, that they are alwaies readie, as appeareth, to take vp open warres againſt God? ſo that *Iulian* was no greater profeſt enemie then they are like to be if they continue. Suppoſe a King fall into this ignorance of God, what maruell is it, ſeeing that theſe meane Lords in very meane wealth do the like, yea and the greater? Well this King was chaſtiſed in the mercie of God, that he ſhould not fall into the condemnation of the Reprobate. And that man if he be not chaſtiſed in time by the mercie of God, he ſhall find it terrible to fall into his hands. It is terrible to fall into the hands of a conſuming fire: ſport with fleſh as they pleaſe, but ieſt not with God; he ſhall find in experience if he runne out this courſe, that he ſhall curſe the day of his birth, & diſclaime the houre that euer he ſaw this light, except that ſame God whom he blaſphemed, preſerue him in mercie. Application.

In the end of the verſe he letteth vs ſee the manner how he was deliuered, and he ſheweth in the end of that verſe, that it pleaſed the Lord to turne his bitter bitterneſſe into a farre better contentment of ſpirit. The way whereby he did it was this, he remooued his ſinnes from him, he forgaue him his iniquitie; for except the Lord had forgiuen him his ſinnes, it had not bene poſſible that the bitterneſſe of his ſoule and conſcience could be remooued. Then ſo ſoone as he turned him to his God, acknowledged his life by-gone, and ſought mercie by all manner of waies, as ſometimes by word, by groning, by teares, by ſighs, by dolorous moane and lamentation, and by all kind of humble geſture, he obtained mercie: ſo that the Lord did caſt his whole ſinnes The manner how the King was deliuered.

behind his backe. The cauſe that moued the Lord to ſhew mercy, he noteth in the middeſt of that verſe. There was no occaſion in the King, for he deſerued the contrary; it was onely the loue of the Lord, onely the kindneſſe of the Lord in Chriſt Ieſus his Meſſias, who was to come of this King himſelfe.

In the manner of his deliuerance, this King acknowledged three things which are worthy of marking. Firſt, the King acknowledgeth, that ſinne is the onely cauſe of our miſery, whether it be in our conſcience, body or ſoule; ſurely this King ſpeaketh very true. For there is nothing that God can hate in vs but ſinne, there is nothing that he can correct in vs but ſinne; there is nothing that his furious iealouſie can burne vp but ſinne; there is nothing that he can purge in vs but ſinne. Take away ſinne, and the puniſhmẽt of the wicked ſhall ceaſſe: yea, there ſhal be no ſuch thing as a wicked one, and the purgation of the godly ſhall not neede. So both puniſhment and purgation ſhall ceaſſe, ſinne being taken way; for ſinne is the onely thing that is puniſhed in them, and purged in vs. Now this King acknowledging this, ranne vnto God, confeſſed his ſinnes, & found mercy. So note the leſſon: Whether the Lord viſite vs with trouble of body or conſcience, ſeeing that ſinne is the cauſe of our trouble, let vs runne the high way to God, examine our by-paſt life, acknowledge our offences, and run vnto the throne of grace for mercy: And whoſoeuer runneth to that throne, ſhall find mercie in the day of his greateſt neceſſity; this is the firſt thing that he acknowledged.

Sin is the only thing that is puniſhed in the wicked, & purged in the godly.

Leſſon.

The ſecond thing that he acknowledgeth is this; he acknowledgeth the remiſſion of his ſins, (the beſt and ſureſt cure that can be applied to any diſeaſe.) For there cannot be a better cure, nor a ſurer cure, then to remoue the cauſe of the diſeaſe: Therefore the remouing of ſinne cureth the diſeaſe. The vnhappy world when they are viſited with any diſeaſe, they runne onely to the body, and ſeeke the cauſe of the diſeaſe onely in the body, as though the body had the

Remiſſion of ſinnes cureth all diſeaſes.

the onely wit; they runne neuer to the ſoule; when in the meane time the body is but an inſtrument to the ſoule. For if the ſoule were well, it is impoſſible that we could be diſeaſed. Therefore, ſeeing the cauſe of the diſeaſe lurketh in the ſoule, when the Lord viſiteth you with any diſeaſe runne to the ſoule, acknowledge that ſinne is the cauſe, lay the fault where it is, and craue mercy of God; for this is the ready way to cure our diſeaſes. Would God this leſſon were learned, for if it were well obſerued, we ſhould not ſee ſo many kinde of peſtilent diſeaſes raging in this countrey, as at this day we do.

The third thing the King acknowledged, is, that it is not his owne integrity that procured his deliuerance; he acknowledgeth, that it was not his innocency in life, nor his good deedes, as may appeare in the beginning of the chapter: For in his prayer he appeareth to haue made an oſtentation of his good deedes and innocency of life: but here in the end of this verſe he reſolueth this doubt, he letteth vs ſee it was the mercie of God in Chriſt Ieſus, that was the onely cauſe of his deliuerance. Thus farre for the meaning of the words,

Now let vs marke the forme of ſpeech: The forme is this, becauſe (ſaith he) *he hath caſt all my ſinnes behinde his backe.* This forme of ſpeach is borrowed from our cuſtome. For thoſe things that men may not behold, that are filthy and abhominable, we caſt them behind our backe that we may not ſee them. Now ſinne being the onely thing which is abhominable in the preſence of God, when he forgiueth vs our ſinnes, he is ſaid to caſt them behind his backe. The only thing ý hideth the countenance of God from vs, is ſin; for there is nothing that can ſeparate man from his creator, but ſinne onely. And what loſe we, when we are ſeparate from the countenance of God? We loſe true pleaſure and perfect pleaſure: There can neither be true nor perfect pleaſure, but in the ſight and countenance of God. And whileſt we are by ſinne debarred from his countenance, we are depriued both of true and perfect pleaſure. Then the diligent

When God forgiueth he alſo forgetteth.

care of a Christian should stand in this, that sinne debarre him not from the countenance of God: But we should be diligent in begging mercy for Christ his cause, that enioying his countenance, we may haue satiety of pleasure to last for euer. The second thing that I marke in these words, is this: Where he saith, *He hath cast all his sinnes*, &c. he saith not, he hath cast a part, and left another part: he saith not, that he hath forgiuen veniall sinnes, and left mortall sinnes; but he sayth, all sinnes, of what sort, ranke, or degree soeuer they be, he hath cast them all behinde his backe. Al these sorts of sinnes that seuer vs from God, and deteine vs from his countenance, may be all brought vnder these three sorts. Vnder the first I vnderstand this originall corruption, this foule puddle, this rotten root, of the which all these rotten fruits do flow and proceede: This corruption, in the which we are both conceiued and borne, which maketh vs the children of wrath, dead in sinne, and in the vncircumcision of our flesh. Vnder the second sort, I comprehend all motions, cogitations, and actions of our whole life, whereby we decline neuer so little, and go aside from that perfect duty which we owe to God and to our neighbour: So, in a word, I comprehend vnder this second sort, all our actuall sinnes. This naturall corruption, which we call originall sinne; by the which it cometh to passe, that suppose the substance of our body and soule be not abolished, yet both body and soule is so hurt, changed and altered, that they appeare not to be the thing they were at the first. For as to the body, by reason of this corruption it is subiect to death, and from death it is resolued to powder and ashes: As to the soule, suppose the substance of it decay not, yet ye see the qualities of it are so altered and changed, that the light of the vnderstanding is turned in darkenesse, the integrity of the will in wickednesse, the vprightnes and intention to good, is turned in a declining from good, and in a bent purpose to do euill. And shortly, in a word, by this corruption we haue lost the image of God, which shined so brightly in vs in our creation. Vnder the third sort of sin,

I vnderſtand the lacke of the obedience, and want of the accompliſhment of the Law. For by nature in our firſt creation, we were not onely bound to abſtaine from ſinne, but to accompliſh all righteouſnes, and to conforme vs to the will of God perfectly in all things. Now by this corruption we faile in this poynt, as well alſo as in the reſt, and ſo we are guilty of all ſortes of ſinne; and being guiltie of all ſortes of ſinne, of neceſſity we muſt be ſubiect to death and condemnation, for the reward of ſinne (as the Apoſtle ſaith) is death. Now the King ſayth not, that the Lord hath freed him from one or two ſorts, and not deliuered him from the third; but he ſaith he hath deliuered him from all his ſinnes, and conſequently from death and condemnation. For this is the cuſtome of God in Chriſt, if ye mark it wel, from the time he beginneth to call his children to repentance, and to worke with them inwardly, he forgiueth them not a part of their ſins, but from the time he enters to this worke, at an inſtant he forgiueth them all the ſinnes of their whole life paſt, preſent, and to come; as the Parable, Mat. 18.23. teſtifieth, where ye ſee the Lord forgiueth the whole debt. The reaſon of this is Chriſt his Sonne, who tooke our debt on him, and was ſurety for vs; he died not for a part of our ſinnes onely, nor ſatiffied not his Father for a part onely, but for the whole buſineſſe: And therefore the debt being once payed, the Father cannot require further; and ſo when he beginneth to forgiue vs our ſinnes, he forgiueth vs all our ſinnes, *ſimul & ſemel*. The remiſſion of ſinnes is freely offered to all fleſh in Chriſt, by the publiſhing of the Goſpell, and is freelie applied by the working of the Spirit of God, and is receiued onely by the hand of faith which is in the heart. Except the Lord purifie the conſcience, cleanſe the heart, and open it, as he did *Lydias* heart, offer what remiſſion ye will, it is not poſſible we can apply it vnto our ſelues, except the conſcience and ſoule be recreated in the ſweetnes and peace that floweth out of Chriſt. Offer remiſſion neuer ſo oft, the conſcience dare not be ſo bold as to apply it to it ſelfe. And ther-

fore the whole ſtudy of a Chriſtian ſhould ſtand in this, that he be not deceiued with preſumption in ſteed of faith, which preſumption in the end, tendeth to deſperation. And let vs not be flattered by euery ſleight faith & light opinion that flieth in the fantaſie: For iuſtifying faith muſt open the heart and be digeſted in the heart inwardly, that the heart may be turned thereby. For where the heart is onely touched with a light taſte which is not ſtedfaſt, incontinently as ſoon as the truth cometh, this taſte is ſpued forth: but where this grace is digeſted in the heart, in ſuch ſort ẏ the ſtubbornneſſe of our will is abated, our vnderſtanding changed, & our affections altered, no queſtion, we haue acceſſe to God, and ſeeing him in our minde, and feeling him in our heart, there is no ſtorme that can make vs to runne from him, but the greater the ſtorme is, the nearer we will draw to him. Seeing we know there is a better life with him then is here, all this is the duty of a Chriſtian: therfore euery one of you, trie your hearts and mindes, vrge God continually, by importunate ſuiting, and wring this grace out of him, that it may pleaſe him to open our hearts. For except the heart be opened, that yee may feele the ſweetneſſe, & that your will and affections be altered, it is not poſſible that ye can be inclined to good. Deſire of God therefore increaſe of faith, that we may abide the ſtorme, blowe when ſoeuer it will.

God onely forgiueth ſinnes.

Now, ere we go from the words of this verſe, he ſayth, *It is he that hath caſt all my ſinnes, &c.* Which he is this? God the Father, Sonne, and holy Ghoſt, three perſons, one God, hath done it, no creature but God onely. And ye ſee, as ye may reade, Luke 5. ẏ the Phariſies were not ignorant of this, that God onely might forgiue ſinnes. For in that ſame place Luke, 5. in that conference which the Phariſies haue, they ſay, *What a blaſphemy is this? Who hath power to forgiue ſinnes, but God onely?* Now, looke to the behauiour of Chriſt after theſe words, who partlie by his ſilence approueth them, & partly by a miracle he ratifieth their ſpeach to be true, that God in heauen hath onely power to forgiue ſinnes; & there

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is a good reason, euen in our naturall iudgement, that ratifieth this to be true; for who hath power to forgiue the debt, but the creditor? Now, God onelie is our creditor, therefore God onely hath power to forgiue; for it is the law of God that is transgressed: For all sin is the transgression of ỹ Law, & therfore al sin offendeth him, mediatly, or immediatly: and seeing he properly is offended, he onelie must forgiue. As to Christ Iesus man, he hanging on the crosse, craueth mercie for his murtherers, of God his Father, and saith, *Forgiue them Lord, for they know not what they do.* And when he himselfe forgiueth sinnes, in this he testifieth, that he is true God, as the Ancients gathered well by this effect that he forgaue sinnes, that he was not a simple creature, but true God also: & where the Church is said to forgiue sinnes, they remit in the name & authority of Christ Iesus; or else when they forgiue, they may be called pronouncers and publishers of Gods remission. For in vttering his word, they shew themselues to be his mouth, & not their owne mouth. As to vs that are brethren, we are said to forgiue others, & we forgiue others indeede, but our remission relieueth not the man of his guiltinesse, but the guiltinesse remaineth euer in the soule, vntill God remoue it: And in respect the guiltinesse remaineth vntill it be remoued by God, & none hath power to wash away the guiltinesse but God; therefore it is God properly that is the forgiuer of sinnes: and for this cause it is, that Dauid in his 51 Psalme cryeth out and sayth, Against thee, against thee onely I haue sinned. Now seeing it is he onely that forgiueth sinnes, let vs seeke remission at God and no other.

The last thing that I marke, is the cause that moued God to forgiue him his sinnes: he saith, because he loueth his person, and for this loue that he did beare vnto him, he neither suffered the bitternesse to remaine in his soule, nor his body to see the graue. It is confessed by the King, that there was nothing in himselfe worthy of this loue: Therefore he is not loued for his owne cause; of necessity then, he must be loued for that mans cause that took away his sinne. Now

The cause that moued God to forgiue him his sinnes.

reade ouer ſ Scriptures, what man is that who hath taken away our ſinnes, taken on him our debt, & diſcharged him honeſtly and honourably of it, euen he that is God and man alſo, Chriſt Ieſus; and therefore in theſe ſame words, quietly he acknowledgeth his ſins to be remoued for the loue which God did beare to him in Chriſt Ieſus, who was in his loynes as yet according to the fleſh. I ſay, there was no man able to beare and diſcharge this burden, ſaue this man which is God alſo; able becauſe he was God, and as he was able, ſo he diſcharged this burden in his owne time. And Chriſt is iuſtly the onely Mediator betwixt God and Man. And therefore whom the Lord loueth, he loueth in him: and to whom the Lord ſheweth mercie, it is for his cauſe onelie. For why? he perfectly ſatisfied for the whole buſineſſe, which may be eaſily ſeene in theſe three points. For firſt he deliuered vs from theſe ſinnes, which we call actuall ſinnes. And how? by his perfect ſatiſfaction, whereby he ſatisfied fully in ſuffering hell in his ſoule, and death in his body, and that on the croſſe. And ſo freed vs from theſe actuall ſinnes, and the puniſhment thereof: So that in this point he is a perfect Mediatour.

Secondly, he deliuered vs from the puddle and rotten roote, from the which they proccede. For ye ſee Chriſt Ieſus was conceiued in the wombe of the Virgin, and that by the mighty power of his holy Spirit. So that our nature in him was fully ſanctified by that ſame power. And this perfect purity of our nature in his perſon, couereth our impurity: for he was not conceiued in ſin and corruption as we are, but by the power of the holy Spirit, who perfectlie ſanctified our nature in him, euen in the moment of his conception. So he being throughly purged, his purity couereth our impurity.

Now in the third point alſo he is a perfect Mediatour, for he not onely ſatisfied for our ſinnes, but he accompliſhed the whole law for vs, yea and more then the law required; for the ſecond Table requireth onely that we ſhould loue our neighbour as our ſelfe. But Chriſt did more then this:

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for none loueth his neighbour ſo, that willingly he will die for him. So Chriſt in dying for vs, ſheweth that he loueth vs more then the law required: And ſo he not onely accompliſhed the law for vs, but did more then the law required.

Now this perfect righteouſneſſe of his cometh in betweene vs and his Father, and couereth our rebellion and diſobedience; or elſe we could not be free from condemnation in this point alſo. All theſe, to wit, perfect puritie, perfect ſatisfaction, and perfect righteouſneſſe, are to be found in Chriſt perfectly. And therefore onely mercie and remiſſion of ſinne is to be fought for in him, and he that hath not Chriſt to be his interceſſor, that man ſhall neuer taſte of mercie.

Now let vs go to the application: what manner of interceſſion can Chriſt make for that man that blaſphemeth his Father? It is not poſſible that the Son can interceede where the Father is blaſphemed wilfully and willingly. Yea of all iudgements this is a moſt terrible iudgment, where the ſpirit of blaſphemie hath ſuch power, that he maketh a man to vtter ſuch voyces againſt his maker. Thus farre concerning theſe words.

Now in the next two verſes he giueth two reaſons, wherfore the Lord forgaue him his ſins, and deliuered him from the death of his bodie; and he ſheweth in that 18, and 19 verſes, that the Lord in this worke had his owne entrie and ſpeciall reſpect to his owne glorie, which glorie he ſaw would be aduanced more by the lengthening of his dayes then otheriſe by the ſhortning thereof. Secondly, that the benefit of his deliuerie would be a matter of praiſe to al generations to the end of the world: For it is ſaid, The fathers ſhal inſtruct their children; and ſo fathers and children in their extremities they ſhall runne to God for the like mercie. Now for theſe two ends, that God might be prayſed of the King in his owne perſon, and of his poſteritie, and of all the poſterities thereafter, the Lord beſtoweth this benefit vpon the King, and giueth him health.

The reaſons wherfore the Lord forgaue him his ſinnes.

I take vp the reasons in these two verses, the 18. and 19. And the first reason is taken vp in the 18, and beginning of the 19. for there he saith, *The graue cannot confesse thee, death cannot praise thee:* As if he would say, dead men and buried cannot praise thee, as we do in these bodies of ours in the land of the liuing, liuing in thy Church here. Dead men that rest in their graues cannot looke for the accomplishment of thy promises. And if I were dead and my bodie in the graue, I could not looke for the accomplishment of thy promise in giuing me a sonne. It is onely the liuing, the liuing that is able to praise thee. There he doubleth the word, to let you see that they must be endued with a double life that praise the Lord aright. They must not onely be endued with the life of the bodie, but also they must liue in their soule. Now the King saith, I being restored to this double life, both in body and soule, I shall praise thee. For none can praise thee worthily as I do this day, but they that are aliue as I am. This is the first reason.

They that are dead in their body leaue not off the exercise of praise in their soule.

Now to examine the words, he meaneth not that they who are dead and buried leaue off this exercise; onely he meaneth that they who are dead and buried will not praise God in their bodies, will not praise him as we do here on earth. And therefore we must not thinke that they leaue off this exercise. Yea by the contrarie we must beleeue, that the soules of the Saints departed are more busie in this exercise then when they were aliue: and how prooue I this? The nearer the soule is vnto God, the greater pleasure and delight it taketh in him; but after it is departed out of this life, it is so much the nearer coupled with God. Therefore it taketh the greater pleasure and delight in him. Now the greater pleasure it taketh in God, the greater praise it must giue to him: for pleasure cannot come into the heart, but it must redound backe to him that gaue it. Therefore the nearer the soule is conioyned with God, it praiseth him so much the more. Now after the death of the bodie, the soules of the faithfull are more straightly coupled with God: therefore after death they praise him ℣ more. Where Christ hath dwelt

dwelt once in this life, ſuppoſe the bodies die and be reſolued in powder by reaſon of ſinne; yet the ſoule liueth by reaſon of righteouſneſſe. Yea ſuppoſe the body be diſſolued, yet that Spirit of life that dwelt in the ſoule, raiſeth thy ſoule to heauen: euen as the Spirit of life that dwelt in Chriſt Ieſus raiſed his bodie from the graue. And as the Spirit of life is the onely cauſe that made vs to praiſe him in our bodies: ſo that ſame Spirit maketh vs to praiſe him out of theſe bodies; by reaſon, ſuppoſe we be abſent in bodie, yet are preſent in our ſoule with the Lord. For the words Rom. 8, are theſe. If Chriſt dwell in you, ſuppoſe the body be dead by reaſon of ſinne, yet the Spirit is aliue for righteouſneſſe ſake. The meaning of the words is, ſuppoſe they that are departed leaue off to praiſe the Lord in their bodies, and in the earth (which he calleth the land of the liuing,) yet they leaue not off at all.

Now of this I ſhall marke one or two things. Take vp the end wherefore the Lord deliuereth any perſon, citie or country from any trouble within or without; the chiefe end of his deliuerie is this, That that perſon, citie or countrey, may ſerue as an inſtrument to preach his benefits, to ſound his praiſe, and to render vnto him heartie thanks for it. Are our ſinnes forgiuen vs to this end? is there any countrey or any citie ſet at libertie to this end that we ſhould prouoke God to anger by heauier ſinnes againe? Is this the end wherefore he forgiueth ſinnes? Is this the end wherefore he beſtoweth his benefits, that we ſhould vſe them as weapons to fight againſt himſelfe? Is not this rather the high way to kindle him to greater ſeueritie? and to ſharpen his furie againſt our ſelues? Yea, and what exception I pray you can we vſe in his greateſt ſeueritie, ſeeing we haue prouoked it our ſelues? I ſpeake it to this end: there is not a perſon in particular, nor any in generall, but of naturall knowledge they will ſay; There was neuer a greater benefit beſtowed on a countrey, then in releeuing vs of the feare of that barbarous Nation; he muſt either confeſſe this, or he is an aſſe. This benefit if it were rightly meaſured and conſidered: 1. Obſeruation.

ſidered, (reade ouer the Scriptures, conferre benefit with benefit, miracle with miracle, all circumſtances being well conſidered,) ye ſhall finde that ſince the children of Iſrael came through the red Sea there hath not bene a greater. To what end deliuered he vs? is it that we ſhould prouoke him with greater ſinnes? Looke ſince the feare of theſe ſtrangers paſt, what ſinne is there but this countrey hath defiled her ſelfe with it? See ye not ſlaughter in greater meaſure, oppreſſion, murther without any mercie, ſee ye not all law and equitie trampled vnder foote? And briefly, ſee ye not this confuſion riſen to ſuch a height, that euery Lord in his owne bounds is a King? what ſort of birth (I pray you) ſhall this confuſion bring foorth? At the laſt it muſt bring foorth one of theſe two of neceſſitie, and take heeed, ye may chance to ſee it, except the Lord preuent it. Either the ſupreme magiſtrate and inferiour magiſtrates muſt concurre in one voyce to put an end to this confuſion, or the confuſion (out of doubt) ſhall put an end to him. I am aſſured one of theſe two muſt follow; for the weight of his wrath which hangeth ouer this land is inſupportable; the earth is not able to beare this birth of our iniquitie; and if there were no other puniſhment, as I haue often ſaid, the earth ſhall be compelled to ſpue foorth the inhabitants ere God want meanes to puniſh. As this is true in the countrey in generall, ſo it is as true in this Citie in particular; for it neuer came yet (for the moſt part) in your hearts to thanke God aright for your deliuerie. Therefore the Lord is beginning to let you ſee that he can raiſe ſtrangers, men who haue the hearts of ſtrangers among our ſelues: he hath meanes enough in the middeſt of our owne bowels to puniſh this countrey, ſuppoſe he ſeeke not ſtrangers. But indeed in this late brag of our neighbour Lord, he deſireth you to go backe to the conſideration of the greatneſſe of the laſt benefit: And if ye acknowledge it rightly and be thankfull for it, there is no domeſticke force ye neede to regard. For as to the force that can proceede any way from that man, ye know it. And

ſurely

ſurely it would appeare to me, that that man hath ſold himſelfe to iniquitie; and the end will declare it, except the Lord preuent him with his vndeſerued grace, which I deſire moſt heartily. Although in the meane time, ſuppoſe there be peace promiſed, yet ſtand ye on your guards, and let it not come to paſſe by your misbehauiour and backwardneſſe, that the glory of God and the libertie of this Citie be impaired in any wiſe, but ſtand on your guardes, that as this Citie hath bene a terrour to euill men beforetime, ſo it may terrifie him alſo. For no queſtion, where God and a good quarrell concurre, that ſide ſhall haue the vpper hand. This onely by the way. For it becometh me of my dutie to maintaine the good cauſe, and to inſtruct you in this point of your dutie.

The ſecond thing that I marke: ye ſee the glorie of God is euer conioyned with the life of his owne, ſo that we cannot aduance Gods glorie, but we ſhall further our owne ſaluation; and we cannot neglect the one, but we ſhall neglect the other. Seeing then that theſe two are neceſſarily conioyned, for Gods ſake let euery one remember to ſet forward the glorie of God in his life ſo farre as he may, according to his eſtate and calling. This life is ſo miſerable in it ſelfe, and there is none that ſeeth the confuſion of this countrey to grow ſo faſt, that can looke for any redreſſe of theſe things in his own time. So here beneath is no comfort, all runneth on to ſuch a deſolation and miſerable confuſion, that of all liues of the earth our liues were moſt miſerable, if we had not a ſight of a better. For all ioy to be looked for here beneath is taken away. Well, I leaue this ſecond part and come to the laſt. The third part of this ſong is in this 20. verſe, which is the concluſion of the whole ſong. 2. Obſeruation.

In this concluſion the King teſtifieth, that he will not onely praiſe God for the preſent, for the benefit which he hath receiued, but he maketh a ſolemne promiſe, that ſo long as he liueth he will neuer forget this benefit, all the dayes of his life he will praiſe him, yea praiſe him in his

ſong,

ſong, he ſhall praiſe him with his inſtrument, and he ſhall praiſe him publikely in the houſe and congregation of the Lord, becauſe the benefit is publike: he ſhall praiſe him in his bodie, becauſe he receiued the health thereof, and he ſhall praiſe him in his ſoule, becauſe he is reſtored to the wonted ioyes thereof. This I thinke be the meaning of the laſt verſe.

The King in thus doing ſheweth himſelfe to be verie thankfull; and if that good ſeruant of God ſhew himſelfe ſo thankfull, how much more ſhould we whom he deliuereth, notwithſtanding we caſt our ſelues headlong into our diſeaſes by our owne follie? But there is neuer a man ſo ſoone as the heauie hand of God is off him, but he returneth with the Sow to that ſame puddle wherein he was, & with the dogs to that ſame vomit againe. As to the praiſe I haue ſpoken of it before. I inſiſt no further, but go to the laſt.

The laſt two verſes are added to, and as it appeareth, appertaine not to the ſong, but to the hiſtorie; howſoeuer they are added to I will not diſpute, it hath pleaſed the Spirit of God ſo to do, and ſo it ſhould pleaſe vs. I haue ſpoken of the laſt verſe of theſe two alreadie, and will not repeate. As to the firſt of the two: ye ſee there is an iniunction giuen by the Prophet to the King, to take a lumpe of drie figs and make a plaiſter, and lay it vnto the byle, and it ſhall be whole: This iniunction is obeyed by the King.

Of this iniunction it would appeare, that the Prophet playeth the part of a Phyſition, rather then of a Prophet of God. For this Simple which he biddeth him apply, pertaineth to the Phyſition of the bodie: ſo that it appeareth, he rather doth the office of a Doctor of Phyſicke then of a Prophet. Yet howſoeuer it would appeare ſo, it is not ſo: for the Prophet was occupied at this time in vttering of his commiſſion: in the which he doth nothing whereof he hath not a warrant. Therefore in the ſame words he doth nothing vnbeſeeming the part of a true Prophet, and he

he hath his ſpeciall warrant in this doing.

Now what is the reaſon, when as the Lord might haue done this without any ordinarie meanes, yet he biddeth the Prophet applie the ſame plaiſter? He doth this, no queſtion, for theſe three ends. First, to let the King ſee by this doing, he would not haue his ordinarie meanes nor ſecond cauſes be contemned. And ſuppoſe he may worke without them, yet he hath appointed ſecondarie cauſes to bring about his effect, which he will not haue contemned. The ſecond end which was the chiefe end, he ſaw that the Kings faith was but weake; for the Prophet promiſed that within three dayes he ſhould paſſe vp to the Temple, and the Kings ſore was not come as yet to a maturitie, but raging on him: ſo he thought this almoſt impoſſible, and could ſcarſly apprehend the truth of this promiſe. Now to ſupport his faith he vſeth an externall obiect: For the moe and the more pithie the obiects be, the more our faith is ſtayed and confirmed. Therefore in the Sacraments we haue ſo many obiects to our eye, to our hands, & all to ſtrengthen our faith. And ſo he giueth him this meanes to ſtrengthen his faith, & to aſſure him that it ſhould come to paſſe which the Prophet promiſed.

Why the Lord worketh by means and ſecond cauſes.

First end.

Second end.

The third end is, to teach him that the Lord is the onely Phyſition, as well of the bodie as of the ſoule: he hath command ouer all remedies, and ſo he may ſtay or further the effects thereof as he pleaſeth, and conſequently he hath command ouer all diſeaſes. This is certaine, and therefore except the bleſſing of God concurre with theſe ſecondarie things, there is no phyſicke can auaile or profite. And it is ſo to be thought of Phyſitions, as of the husbandmen and their husbandrie: Ye ſee when the husbandmen haue done their whole exact trauell, ſo that they haue left nothing vndone that in them lieth; yet if the Lord giue not increaſe, they are diſappointed of their trauell. Euen ſo, ſuppoſe Phyſitions propound remedies to be applyed with all diligence, yet if the Lord bleſſe not the worke, if he abſtract his effect or power from the ſecond cauſes, it is not poſſible

Third end.

possible that the patient can be cured. So he teacheth the diseased and all Doctors of Physicke these two lessons: First, he teacheth the Patient to desire of God that he will giue leaue to the meanes to worke some good effect; and let the Doctor craue on the other side, that the Lord would blesse his worke, that it may redound to Gods glorie and the comfort of the Patient. And where God is begun with, and ended with, no doubt but the worke shall haue a good issue. Therefore in all troubles, let euery one haue recourse vnto God, and in God vse his creatures, and so God shall blesse you and the creatures both in his Sonne Christ Iesus: To whom be all praise, honour and glorie both now and euer. Amen.

THE

THE TWELFTH SERMON, VPON THE 76. PSALME, BY M. ROBERT BRVCE. (IN THE Church of Edinborow,) at a thankſegiuing to God for deliuery from the tyranny of the Spaniards.

The text.

1 *God is knowne in Iurie: his name is great in Iſrael.*

2 *For in Shalem is his Tabernacle: and his dwelling in Zion,*

3 *There brake he the arrowes of the bow: the ſhield, and the ſword, and the battell. Selah.*

4 *Thou art more bright and puiſſant, then the mountaines of prey.*

5 *The ſtout hearted are ſpoyled, they haue ſlept their ſleepe: and all the men of ſtrength haue not found their hands.*

6 *At thy rebuke, ô God of Iacob, both the chariot and horſe are caſt aſleepe.*

7 *Thou, euen thou art to be feared: and who ſhall ſtand in thy ſight when thou art angry?*

8 *Thou dideſt cauſe thy iudgement to be heard from heauen, therefore the earth feared and was ſtill.*

I Haue choſen this ſong, which is a ſong of praiſe and of thankſegiuing, (Welbeloued in Chriſt Ieſus) as a ſong that is moſt meete for our purpoſe, and that agreeth beſt with the buſineſſe and holy action that we haue in hand this day. For in this ſong the Pſalmiſt praiſeth God for his ſingular benefites beſtowed from time to time vpon his owne people: As namely,

The purpose of the Prophet in this psalme.

by reason he hath chosen them to be his people, and selected them out from amongst all the Nations on the earth, to be a peculiar inheritance and possession to himselfe; he hath bequeathed vnto them his Oracles, which he had done to no other company vnder the Sunne beside her; he hath made his residence with her, which he hath done with no other society of men in the earth; he hath taken the defence of her against whatsoeuer sort of enemies, which he hath done to no other sort or conditiō of men: In such sort, that she hath found from time to time, experience of his mighty hand, to her great comfort, to his glory, and to the perpetuall ouerthrow of his and her enemies that haue assailed her. No doubt but some singular and particular deliuery hath giuen occasion to this notable song; albeit the forme of the song is generall, and may serue well to the vse of the Church in all ages following to the end of the world. For these benefites wherefore the Psalmist praiseth God in this Psalme, they haue bene common, they are common, and shall be common benefites to the Church so long as she is absent in the body from the Lord; For he hath giuen the custody of his word to no other society in the earth but to his Church; he dwelleth with no other company of men but with the company of faithfull men and women; he taketh the defence of no other sort of people in the earth, but of these faithfull men. These people haue felt in experience his inward & outward deliueries, both in soule & body; & the Church of this country at this day, that she standeth on foote, and that she hath liberty to assemble, and that now she hath a mouth and voice to praise him, she hath this God to thanke onely, and not any flesh vnder the Sunne.

Exhortation to be thankfull.

Therfore I say, addres your hearts euery one of you in some measure to do this; for surely, ye had neuer better occasion thē ye haue at this time. All men I know are not alike disposed & yet were neuer more vnfit. For I know there is a sort of men, who thinke themselues by this deliuery disappointed, who in their hearts are as sorowful of ȳ Sparniards case,

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as they thẽſelues are: of theſe I look for no prayſing. There is another ſort of men, who were neuer touched with the danger, and theſe men cannot be moued with the deliuery; for he that ſaw not the perill, it is not poſſible that he can eſteeme of the deliuery. There is thirdly, another ſort of men, who both ſaw the perill, ſighed for the perill, and deſired the deliuery: This ſort of men will praiſe God for the benefite of deliuery. Surely in this, we haue all occaſion to thank God, that commandement hath paſſed from Church and King, that all knees ſhal bow and do reuerence to this God, whether they do it fainedly or truly, to themſelues be it ſaid: whether they do it vnder pretence or ſincerity, to themſelues be it ſaid; for the weale and profite will redound to themſelues onely. Although we that feare God haue great occaſion to praiſe him, that his name is glorified this day, ſuppoſe it be feinedly.

This Pſalme hath three ſpeciall parts. In the firſt part he propoundeth certaine benefites, in the which, the Lord ſhewed himſelfe both gracious & mercifull to his Church. In the ſecond part, he praiſeth God for a ſingular deliuery, for a worke more then wonderfull; a worke in the which the Lord ſhewed himſelfe to be a mighty preſeruer of his owne, and a terrible reuenger on his enemies: a worke accompliſhed by his owne vertue and force onely, without the ſupport of any creature liuing. In the third part he ſetteth downe an exhortation to the Church, to grow in thankefulneſſe towards God; to grow in thankefulneſſe towards him, that he may grow in mercy and fauour towards her; and that he may grow in anger and hatred towardes his and her enemies. Theſe are the parts of this Pſalme. The diuiſion of the Pſalme.

In the firſt part, there is firſt propounded a chiefe and principall benefite, wherein ſtill the Lord ſheweth himſelfe exceeding gracious towards his people, the benefite is this: that he hath reuealed himſelfe ſo plainly and ſo familiarly to her, beſides all the reſt of the world: In ſuch ſort, that he hath made her acquainted with him, and made himſelfe A mercy that God is neare vnto his people.

well knowne to her. For first, the Lord hath reuealed himselfe to his Church, by a speciall and particular reuelation, beside that generall reuelation, which is knowne in the whole worlde: for as to this generall reuelation which is knowne to the world, it serueth nothing to our instruction, profite, nor erudition; but serueth rather to our conuiction, that the Lord may haue within vs a testimony of our iust condemnation. And therefore beside this generall reuelation, whereby he hath reuealed himselfe vnto all flesh, he hath manifested himselfe to his Church, by a speciall and particular reuelation; beside that common light and naturall vnderstanding, he hath opened himselfe to vs by an heauenly light & supernaturall vnderstanding, which heauenly light & vnderstanding maketh vs, first the children of light and of the day; which heauenly light discerneth vs from the rest of the world, who are darkenesse and the children of the night, (as the Apostle calleth them.) For this heauenly light and supernaturall vnderstanding, whereby we see God, is proper onely to the true members of Christ Iesus who are his Church; none hath this eye of Faith but they onely. It is so proper to them, that it seuereth them from all other societies in ỹ earth, whether they take vnto themselues ỹ name of the Church, or are altogether enemies therunto. This supernaturall light and vnderstanding is offered by the word, & is giuen vnto vs by the Spirit of God: for the naturall man, as long as he remaineth in his naturall estate, cānot perceiue the things of God. For why? the greatest light and greatest wit that is in our nature, is the greatest enemy that this heauenly light & wit can haue; as we haue in the Apostle writing Rom. 8. The best wit, yea that which we call ỹ best wit that is in a naturall man, it counteth the word of God foolishnes. And therfore, seeing the world by her own wisdome, yea the greatest Philosopher in it, by his owne knowledge could not know God: this God was moued by that same light and wit, which the world counteth foolishnesse, to make men to know him in Christ Iesus, to their eternall saluation. This wit, I say, is offered to vs by his word, and giuen by his Spirit onely: For as there is no man knoweth

what is the minde of man toward him, except the ſpirit of the mans ſelfe, or he to whom this ſpirit reuealeth it: ſo there is none knoweth the wiſedome of God, nor knoweth his mind toward him, except the Spirit of God, and they to whom this Spirit communicateth the matter. Of this Spirit he hath powred vpon his owne Church, whereby he hath reuealed himſelfe more plainely to her, and giuen her a clearer ſight of him, then all the reſt of the world can haue. For as to that ſight which we haue of God, which is common to vs with the reſt of the world in the mirrour of his workes, it faileth vs in the very entry, we loſe it in the threſhold, it is choked and ſuffocate by the miſchiefe of our affections within vs. Againe, as to that ſight which we haue in his word: take once his Spirit from the word, that this word be but a ſlaying letter, and not a quickning Spirit; the mirrour of the word is but a dim mirrour, and a ſealed letter to all men, as *Iſaiah* calleth it: It cannot profite vs.

Therefore there is no way to ſeeke God truely, but in the mirrour of his owne word and Spirit coniunctly: that is, by the word piercing the eare, and the Spirit piercing the heart. The word to work outwardly, and to pierce the eare, and the Spirit to worke inwardlie an eye in the minde, and to open a dore in the heart: Where this coniunct and ioyned working is, it cometh to paſſe, that the veile of ignorance is taken out of our mindes; it cometh to paſſe, that our hard hearts are mollified; it cometh to paſſe ẏ the filthines of our affectiõs are mortified; it cometh to paſſe, that our ſoules are renewed; our conſcience getteth this boldneſſe, that with ioy we dare open theſe mouthes of ours which otherwiſe we durſt neuer open, and call the Father of Ieſus Chriſt, Our Father.

This heauenly reuelation we haue by the working of the worde and Spirit coniunctly; and ſtill the more we get of the Spirit, the more clearely we ſee him, and the better know we our God. Then let vs come to the matter: by this heauenly reuelation of God by his word and by his Spirit,

it cometh to passe that God is well knowne in Iudah; that is, in his Church. And of this good knowledge, which is no other thing but faith, againe it cometh to passe, that his name is great in Israel; that is, ỳ his name is greatly praised, highly extolled, and his remembrance is euer continually in memory in Israel.

What is meant by the name of God in this place.

By the name of God here, God himselfe is vnderstood: for in so many good effects as God vttereth himself toward his Church, as many names he giueth to himselfe, whereby he may be praised of her. As for example when he promiseth vnto his Church freely grace and mercy, his Church giueth him a name, and calleth him mercifull. When he keepeth his promises, and vttereth himselfe a faithfull God to his Church, his Church giueth him a name, and calleth him a true God. When he deliuereth his Church out of danger, and sheweth himselfe a mighty God, & terrible against his enemies, the Church giueth him a name, and calleth him a potent God, and so foorth in the rest of his effects: So that by the name of God, is vnderstood here God himselfe; as God maketh himselfe to be known in his wonderful works and effects.

Then to take vp the doctrine of this first benefit, we see, this heauenly & familiar reuelation of God only, and no other thing, maketh this God well knowne in Israel. Of this heauenly and familiar reuelation springeth true knowledg, which is no other thing but our iustifying faith; and of this iustifying faith & benefite of knowledge, springeth a continuall praysing and louing of God: for these two further others mutually: the true knowledge of God, and the true praysing of God. *God is well knowne in Iudah:* Therefore his name is greatly praised there. So that it is not possible but that man who knoweth God rightlie, must praise him truely.

The true knowledge of God, and the true praise of

God is not like our countrymen: For many of our men, where they are best knowne, they are worst loued. It is farre otherwise with God, for where he is best knowne, he is best loued. And this loue can neuer be idle, but must burst forth

forth in praiſes and thankſegiuing of him whom it loueth: For theſe two follow others mutually: the true knowledge of God, and the true prayſing of God. God, accompany others mutually.

Now let vs ſee, and let vs turne ouer this argument vpon our ſelues, and ſee if the conſequence be true in vs. This countrey no waies praiſeth God, nor magnifieth his name: and therefore it followeth, he was neuer well knowne here, his name is not great in Scotland. Therefore it is a ſure token, ỳ his goodnes was neuer well felt in Scotland. Surely, if a multitude of benefites might haue moued vs to haue altered our taſte, we might long ſince haue taſted the ſweetneſſe. If a multitude of miracles and many wonders might haue made him to haue bene knowne among vs: there are more ſhewed to vs, and more wonderfull then euer was ſhewed to *Pharaoh*. But God knowethwh at we haue profited, both in our knowledge, and in our feeling. For, as to our knowledge in our hearts, whatſoeuer we profeſſe in our mouthes, (for all that is come and gone,) we are for the moſt part asking with *Pharaoh*, *Who is the great Iehouah, that we ſhould obey him?* And on the other part, we doubt as much of his Son the Sauiour of the world; ſo that we are ſtill asking with the blinde man, Iohn. 9. *Who is the Lord, that we ſhould beleeue in him?* I ſay, if marueilous or wonderous workes might haue moued vs to know & praiſe him, he hath ſhewed a worke lately, which euen the more we heare of it, it is the more marueilous. And yet I am aſſured, a great part of the circumſtances that ſhould aggrauate this matter, are not as yet come to our knowledge. We are aſſembled this day for that end, and to praiſe him for this benefite, that his name may be great in Edinborough. The Lord grant that euery one of you, in ſome meaſure, may burſt forth in thanſgiuing: that ye may anſwer to our expectation, as God hath giuen you grace. And on the other ſide, accurſed be he, as he is accurſed from the heauen, that preſenteth himſelfe here to ſcorne God, that cometh here, and bringeth not his heart and minde ready prepared in ſome meaſure to praiſe him. I ſtand not here vpon the degrees of Application.

preparation, howsoeuer it be, so it be true: otherwise here I pronounce him accursed from the heauen, that cometh not here to praise God in some measure.

Since these corporall Sacrifices ceassed in the which God was honoured, there is no spirituall Sacrifice more acceptable to him then the Sacrifice of thanksgiuing: For as to this Sacrifice; it sanctifieth not onely our owne persons, but the whole creatures appointed to the vse of our persons: For that which is true in meate and drinke, is true in all the rest of the creatures of God; ye see by your experience dayly, that your meate and drinke is made wholesome to your nourishment by thanksgiuing to God after dinner and supper, and so oft as ye refresh your bodies. This that is true in these creatures is true in all the rest of the benefits of God: So this proposition abideth firme: Thankfulnesse to God sanctifieth the whole benefits of God. It is not possible but a good conscience must praise God in some measure. A good conscience cannot cast off the memorie of God and his benefits altogether; but in some measure it must praise him: Therefore that we may possesse this great worke and benefite of our deliuerie in the mercie and fauour of God, and with his blessing in a good conscience, let vs in some measure giue him praise therefore. Surely the longer ye looke in this benefit, and the more ye weigh it, ye will find it the more worthie of praise.

The profite that redoundeth to vs of giuing thanks

I am sorie in my heart that our dispositon is so euill, that we cannot praise him as we would; yet howsoeuer it be that we can do it as we would, let vs do it as we may according to that measure of grace that is granted to euerie one of vs. And for this default that is in vs, let euery one of vs desire pardon, following me after this manner: Lord be mercifull to our vnprepared hearts, Lord behold vs in the righteous merits of thy Sonne; and suffer not this euill disposition of ours to be a hinderance to the second deliuerie, if peraduenture that *Balaak* with his Priest *Balaam* make the second assault: But Lord in thy mercies sanctifie our hearts more and more to all thy holy vses, that thy mercifull protection

A Prayer.

protection may couer vs; and being inuironed therewith, we ſhall not be found naked, let the furie and rage of the enemie aſſaile when he pleaſeth. Let vs I ſay after this manner be thankfull to God. And ſurely, the thankfull memory of this benefit ſhall be the readie way to purchaſe the ſecond deliuerie, in caſe (as I haue ſaid) the enemies of God, being poſſeſſed with that reſtleſſe ſpirit of the Diuell, make the ſecond aſſault. Thus farre concerning the firſt benefit.

Verſe 2. A mercie for God to lodge with his people.

The ſecond benefit whereby he ſheweth himſelfe gracious to his people, followeth in the ſecond verſe: to wit, *He made his reſidence with them, he dwelt at Shalem,* as his Tabernacle placed in Sion doth teſtifie. He dwelt at Ieruſalem which at that time was called Shalem, where his Tabernacle was placed. This dwelling of God with his Church is the ſecond benefit wherein he ſheweth himſelfe gracious to her. For ſuppoſe it be true that the maieſtie of our God repleniſheth heauen and earth, and is euery where, yet it is as true that this God of ours dwelleth not euery where, for he dwelleth onely in his Church and among his faithfull. For the Lord is farre off continually from the hearts of the wicked (as the Apoſtle ſaith.) Therefore the Lord had made as yet his reſidence and dwelling to be in Sion: He dwelt in the hearts and conſciences of his owne people of old, he gaue them enſignes of his viſible preſence, as was the Tabernacle, the Arke, as types and ceremonies which were ſeates of his oracles; and gaue many miracles and wonders for the confirming of his preſence. Now it hath pleaſed the Lord to tranſlate his Tabernacle from the Iewes to vs, and to ſet downe the enſignes of his preſence among vs; ſuch as the preaching of his word, as ye heare it this day; the miniſtring of his Sacraments, as ye ſee this day; and the exerciſe of diſcipline, as we haue at this time. Theſe are the viſible enſignes of his preſence whereby your ſenſes are informed that ſ inuiſible God dwelleth here, he maketh his reſidence properly in the hearts of faithfull men and women: And the Lord dwelleth in his Saints two manner of waies: to wit,

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by faith, and by his holy Spirit. It is by the benefit of faith & the Spirit of God, that we become the Church of God, Temples of his holy Spirit, Citizens with the Saints, and domesticks of heauen. For by this faith our hearts (as *Peter* speaketh, Act. 15.) are purified, whereby Christ Iesus may haue residence in them, and as Ephes. 3.17. whereby Christ may dwell in vs. By the same faith againe we are builded on the doctrine of the Prophets and Apostles, that we may be an habitation to God by his holy Spirit, as in the last verse, Ephes. 2. Then I say, if the Lord dwelleth in his Saints by these two manner of waies, by faith and by his holy Spirit, he dwelleth not substantially in his Saints, but he dwelleth so onely in his owne Sonne: For the fulnesse of the Godhead dwelleth in him corporally. By faith and his holy Spirit therefore he maketh his residence with you, by the ministerie of his word and Sacraments he testifieth his presence here.

Application. And surely moe and greater promises Ierusalem had neuer then this Church of ours hath; moe notable testimonies of his presence and mightie deliuerances Iudah had neuer then we haue. And God dwelt neuer in no nation of the earth (at least since the Gospell began) so long in such sinceritie and puritie, without error or heresie as he hath done with vs. So that if there be any nation vnder the Sunne bound to praise God, we are chiefly bound, and of all nations we must be most vngrate if his name be not great among vs. But when I looke to the horrible ingratitude answering to this obligation, I cannot promise a continuance of this light and presence. For will ye looke vnto our answering in our liues: the great men in this countrey are become companions to theeues and Pirates, oppressors, and manifest blasphemers of God and man. Ye see murther, oppression and bloodshed is the onely thing that they shoote and marke at. As to the simple sort of people, the prophane multitude, they are altogether godlesse, there is not such a thing in them as a naturall light whereby they may see God in his works, much lesse the supernaturall. As to the greatest

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part of our Priests, our Ministers, their mouthes haue lost the truth, and their persons haue lost their reuerence; the Lord hath made them contemptible in the eyes of men: And by reason they haue forgot to giue him his due reuerence, he hath taken their reuerence out of the hearts of men. Well, the Lord will not wearie and trouble himselfe perpetually, as he hath done these many yeares past, in offering pearles to filthie swine, to curres and to dogs. It is not possible that he should wearie himselfe still; but at the last seeing there is no estate of life that testifieth any true loue to his truth, therefore it is as ye see, the most part of this countrey is giuen ouer alreadie to a strange delusion, because they would not receiue his Sonne when he was offered: therefore the Lord hath giuen them ouer to a strange delusion. And to what I pray you? Euen to prefer the leauen of the Pharisies and dregs of Papistrie, to the wholsome and blessed word of truth. And shal this be the end of these plagues? No, but in respect of the contempt of the truth, their bodies shall be plagued also in the sight of you all, whosoeuer they be that haue made foule defection from that blessed truth.

And vpon this we haue also a petition in the second place, to craue of God as in the first place; to craue that the Lord of his great mercie in time would preuent this vtter extermination, which this great confusion both in Church and policie so terribly threatneth and portendeth. For it is not possible that things can euer stand still in this estate, but of necessitie either the Magistrate and in speciall the supreame Magistrate must put to his hand, and make an end of this confusion, or else this confusion shall make an end of him. Therefore yet I say, ioyne your prayers with me, that the Lord would preuent this extermining & confusion threatned, and giue him grace and an inclining will to make his soule free of the iniquities of his Nobles. Thus farre concerning the second benefit. A Prayer.

Now in the second part of this Psalme which beginneth at the third verse: he praiseth God for a singular deliue-

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rance which he had granted to his Church, for a deliuerance in the which he ſhewed himſelfe more then wonderfull: a deliuerance accompliſhed by his owne power and force, without the helpe or aide of any creature; a deliuerance in the which he ſhewed himſelfe a mightie preſeruer of his owne, and a terrible Iudge to the enemie. What deliuerance it was in particular he expreſſeth not: I agree well to thinke it the ſame deliuerance which was purchaſed againſt *Senacherib*. I will not inſiſt in the particular, but if ye take it to be ſo, ye ſhall take it well.

Diuiſion. He keepeth this order in ſetting downe this wonderfull deliuerance. Firſt in the third verſe, he ſetteth downe the ouerthrow generally together with the circumſtance of place, where this ouerthrow was done. In the 4. verſe he amplifieth this deed, and by way of compariſon he enlargeth it. And that it may be the more pithie, he turneth his ſpeech to God. In the 5. and 6. verſes he ſetteth downe the manner of the victorie more particularly, and he letteth vs ſee in the ſame verſes how eaſily God did it: And in the 7. verſe he is rauiſhed in admiration of the worke, and he burſteth footh into that graue ſentence: *Thou, euen thou art terrible, &c.*

Verſe 3. The ouerthrow and place thereof. To come backe then to the third verſe: in it there are two things. Firſt he ſetteth downe the ouerthrow generally, and he noteth the place next where the ouerthrow was done. As to this ouerthrow he ſaith, *He brake their bowes and their arrowes, their ſhields and their battell.* As if he would ſay in one word, he vtterly ouerthrew the enemies & put them to flight, he made them to leaue all their armour behinde them that came to inuade his dwelling place: For the breaking of the armor had ſerued to little purpoſe, except he had broken the men alſo that managed the armor. And therefore by that accuſtomed figure he vnderſtandeth by the breaking of the armor, the breaking of all them that did beare the armour.

As to the place where this ouerthrow was done, he noteth it in the firſt word by an aduerbe of place, pointing it

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out, as it were by his finger. Where was it done? It was done where God dwelt, where he made his residence at Salem, which is Ierusalem; he testified to his owne people, and bare *Senacherib* witnesse that he dwelt there. There is no man that will suffer himselfe to be cast out of his dwelling place willingly: These men, to wit, the King of *Assur* and his complices, came to cast out God out of his dwelling place; but he stoode to the defence of his owne house, & shewed them that he would not remooue for their pleasure. For the Church then, and the Church now, haue found in experience, that there is no externall force in the world able to dislodge God against his will, nor make him to change his dwelling place, if we dislodge him not our selues; if they had not cast him out by their actions, he had neuer bene dislodged. So long as the Iewes left him a cleane footstep to remaine in, so long he dwelt and lodged with them: But from time all was defiled, therefore (as ye haue heard sometimes from this place, and may reade in that 9. 10. and 11. of Ezechiel) at last he is compelled to take his leaue. How loath he was to depart, his manie good-nights, his manie rests which are there set downe do clearely testifie. I thinke, betweene the Cherubims and the mount of Oliues he made foure rests, as ye haue in that prophecie of *Ezechiel*, and all to testifie how loath he was to depart, and how ready he was to abide, if they had turned vnto him: But they turned not vnto him, and therefore he departed. Thus farre concerning the text.

Now if we shall compare deliuerie with deliuerie, and compare like with like: it is commonly questioned alreadie, and will be questioned till the end of the world, where was yonder great ouerthrow giuen, and in what place was yonder nauy destroyed? It will be answered againe; and I am assured it is answered alreadie; this nauy was destroyed about the coasts of the Lords owne dwelling place, where he made his residence. They came to inuade his own Isle, & to cast him out of his possession. And what did he? He shewed them to their owne cost, that he would not remooue neither Application.

ther for the Pope nor Spaniards pleasure. And surely, if we haue not the fault our selues, he will neuer remoue. What glory, what preheminence, what comfort, what dignitie we haue by the presence of God, I thinke it was neuer well knowne of vs: And if there were no more but this singular comfort which as yet appeareth neuer to haue entred into your hearts, I thinke the very commoditie, besides the glory which we haue of the presence of God, should moue vs much. And yet notwithstanding all this glorie and dignity that we haue by him, we will not suffer him to remaine among vs.

What is it that dislodges God.

That thing which no externall force was able to bring about, we by our filthie and wicked liues are like to bring to passe. Looke all the corners of the countrey, is there a cleane place wherin he may make his residence and his rest, without the cries and lamentable voyces of terrible murther, oppression and blood; where shall he make his residence, where he shall not be dislodged by blasphemie? Alas, this is ouer rife among men, whom we would otherwise account good men. It is not possible for him to make his residence amongst a people that is altogether vncleane, he must haue a cleane chamber to rest in at the least; if that our hearts be altogether vncleane, he can haue no abode here.

O then, what is the remedie of this? and how shall this matter be helped? for if he depart we lose all. There is no other remedie but to prepare a lodging for his remaining. And how shall this be? I will tell you. Looke how much more excellent our God and his blessed Spirit is then any Monarch or Prince in the earth, let vs be so much the more carefull that our hearts and consciences may be cleane and holy for his remaining. Let not our hearts be a closet and a dunghill of all corruption. It is not possible for him to dwell there. For the blessed Spirit of God cannot rest but in a cleane place. Then I say, looke what reuerence thou beareſt to earthly men: for is it possible that the face and countenance of a Prince should strike thee with such feare, that

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the reuerence thou beareſt to him will make thee not onely to compoſe thy geſture, but ſo to tempet thy talke, that thy tongue vtter neither euill nor filthie communication? And hath the reuerence of man, (ſuppoſe he be at odds with thee) ſuch force? How much more ſhould the preſence of the mighty God by his holy Spirit (not being neare by thee as commonly Princes are, but within thy heart and mind) make thee greedie and earneſt to take order with thy cogitations and affections, that the wickednes of them diſlodge him not? It is not poſſible that the Spirit of God can dwell where he hath ſo great moleſtation; For when the heart is continually ſet on miſchiefe, what reſt can there be for the good Spirit of God?

Therefore take vp thy ſelfe in time, and deſire of God with me, as I am to deſire in this laſt point. And what is that, that I haue to deſire? I haue to deſire that God would ſhew himſelfe preſent continually in our hearts, that the maieſtie of his preſence may make vs to haue a regard to our cogitations and affections. I wiſh that his bleſſed Spirit would ſo mortifie our ſinfull luſts and affections, that he may reſt in our ſoules quietly without moleſtation. Euery one of you all in this third point, deſire for the mortifying of your luſts and affections, that he may make his reſidence in you, and pray for an eye to ſee his glorious preſence, that the ſight thereof may make you to ſtand in awe. And this being done, ye ſhall keepe God with you; otherwiſe if this be not done, adieu with God. Thus farre concerning our third verſe.

As to the 4. verſe ye ſee, in it he will not leaue this matter yet, but he amplifieth this matter, and ſetteth out this great worke by way and forme of a compariſon. And he addreſſeth his ſpeech to God, euen as if he ſaw him before him, and he ſaith, *Thou art more puiſſant, bright, and glorious, then the mountaines of prey.* As if he would ſay, thou art more glorious and mighty then the greateſt King or Monarch of the earth: thou haſt not a match in maieſtie, nor a fellow in dignitie, thou haſt no match in power nor in glorie. Verſe 4.

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What is meant by the mountaines of prey.

By the mountaines of prey he vnderstandeth here, no question, the highest mountaines. And it is very easie for you to know what is meant by the highest mountaines: by them he vnderstandeth the greatest Kings and Kingdomes in the earth. I say, by the mountaines of prey he vnderstandeth the highest mountaines: And why? By reason the beasts of prey hunted by dogs, or sleight of the hunter, they haue recouse to the highest places for their safegard. So by reason that the rauenous beasts betake them to these high mountaines and inaccessible places, I thinke here by the mountaines of prey, is vnderstood the highest mountaines.

Now, what is the sence and meaning of this? There is no King nor kingdome in the earth, that may come neare in power and maiestie to our great King. If this be true, that no King or Monarch may come neare in maiesty to our great God *Iehoua*, this also must be true; he that hath God with him hath helpe enough. This also must be true, if we keepe God on our side, there is no counsell, force, policie, nor indeuour, (suppose all these foure excell in the enemy,) can preuaile against his Church. This *Balak* the King of *Moab* knew wel, that so long as God stood by his people, his people was inuincible, and therefore as ye haue there in that history, he taketh consultation with his neighbours the *Midianites*, and aduiseth with them what should be best. And surely he tooke a right consultation, they concluded, that except God were corrupted, it was not possible to get victory ouer them. And therfore he compasseth to get God to be corrupted. And how? he addresseth him to corrupt *Balaam*, thinking that way God should lie by also, by reason *Balaam* was counted to be his Prophet, and so come to his purpose. Indeed if God had bene corrupted from his people, as *Balaam* was, he had attained to his purpose; but seeing God stood by his people, alhough his Prophet disappointed them, yet the people were preserued.

Lesson.

Then I say, the lesson is onely this: keepe God well on our side; for if we keepe God in our hearts and consciences, let

let the enemy assaile vs when he will, he shall finde euer more with vs then with them. God cannot be kept, except there be another kinde of reformation then I see appearing yet. I haue spoken already enough of this. And therfore I go forward. Thus much for the 4. verse.

Verse 5.6. How this victory was obtained.

In the 5. and 6. verses he setteth down more particularly, the manner how this victory was obteined by God, after what sort, & how easily he ouercame these great enemies. As to the maner of the victory, it standeth in two sorts, according to two kindes of enemies that were in the army. There was one sort of great and mighty men, who were Princes and rulers of the army: there was another of inferiour ranke and estate, who were counted the valiant men of courage, and strong men of the army. Against both these sorts, he vseth two sorts of meanes to obteine the victory; And first in the 5. verse, he setteth vpon the men of courage, who were puft vp in the conceit of their owne strength and valiantnesse. And what doth he with them? He striketh such a feare in them whereby he spoyleth & pulleth from them both wit and strength, he spoileth them of heart and hand, in such sort, that their wit and strength serueth them to no more vse, then if they had bene asleepe. Their hands which they boasted of so much the night before, serued them to no better seruice then if they had bene cut off. These men by flight escaped, they left their armour & all behind them: and they that were swiftest, thought them to haue the greatest vantage. This worke then was wrought by a terrible feare which he strooke into their hearts and consciences.

As to the other sort, they fought on horses and chariots, and these were the great men, the princes and rulers of the army: The meanes that he vseth against these, is told in the end of the 6. verse: He striketh them with a deadly sleepe, with such a sleepe that the rider was as dead as the Chariot. I will not insist; the Chariot is here placed for the rider, by the same figure whereof we spake before. Thus farre concerning the manner.

As to the other thing, how easily he brought this about, he letteth vs see it in the beginning of the 6. verse, *all this was done at his rebuke.* All this great ouerthrow cost him but a word: There was no matter to weary him here, nor to make any trouble to him. There was was no more desired in it, but onely the word of his mouth. The Lord is said to rebuke, when he punisheth; for the rebukes of the Lord are continually effectuall, he maketh not a proffer against his enemies, but he layeth on also: So the word and voice of his mouth returneth neuer againe without the errand done. Thus far concerning the paticular of the ouerthrow purchased against *Senacherib.*

How the Lord is said to rebuke.

To take vp this now, and apply it to this ouerthrow: As to the particulars of their ouerthrow, for the which we praise God this day, they are not all come as yet to our knowledge, after what sort, and in what manner the Lord hath ouerthrowne that nauy of ships. There are two things that are certaine, who hath done this feate, and how easily he hath done it. As to him who did worke this ouerthrow, I thinke there is no man but he seeth, there is no creature on the earth had a hand in this worke, or can claime any portion in it, and so go betwixt God and his glory. The most that ȳ creature can speake of is this; we heare of an engyn of fyre deuised by the English, which scattered the ships while they lay at anchor; but yet notwithstanding few or none perished by that engyn. The whole slaughter & drowning of ships hath followed since: at the least the most part. So that it was the mighty hand of God from heauen, who this way testified his anger against them. And there are none vnder the Sunne can come betwixt him and it. Then we see clearely, who hath wrought the worke, God immediately from heauen. As to the other thing, how easily he hath done it, I think none of you can be ignorant of it. It hath not taken him vp 13. or. 14. yeares preparation. It hath not cost millions of Gold, or thousands of men. What then? It cost him but a word. And what word? He commanded the windes onely, and the windes did disperse them. Then ye

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ſee how mightily & how eaſily God hath done this worke: And vpon the ſight of theſe particulars, ye may take vp two notable leſſons.

The firſt leſſon is this, God neuer armeth his creatures in vaine, he neuer ſendeth them out to do his errand that they returne emptie: but as he directeth them, ſo they accompliſh his direction. As this is true in God, and faileth neuer on his part: ſo we ſee, it faileth cõmonly on mans part. Look to all the expeditions, great preparations, and armies of puiſſant Princes theſe many yeares by-paſt; euery one of them hath bene fruſtrate in the end. For notwithſtanding all the ſhippes of all the army of Spaine, his leuying of men partly in Spaine, and partly in the low Countries: notwithſtanding all his great army, which was ſo long in ſetting forth, wherby he thought no doubt to haue rooted out the Church, while he is fully bent to haue put in execution that bloody decree of the councell of Trent; howſoeuer he pretendeth another purpoſe in the meane time; yet what cometh to paſſe I pray you? When he was of minde to fight with the Church, he meeteth with the winde, and he findeth the winde more then party, as the dead corpſes of men and broken ſhips in all coaſts do teſtifie.

As this letteth vs ſee, that God is neuer diſappointed of his purpoſe: ſo it letteth vs ſee, that men are commonly diſappointed of their purpoſe.

Gods formall dealing with his Church.

The other thing is this: I ſay, it hath bene the cuſtome of God from time to time, to bring his Church into wonderfull extremities, that in the iudgement of man there appeareth no hope of ſafety in them: yea, much leſſe in the iudgement of others; in our owne iudgement oftentimes, there appeareth no eſcape: I ſay, it is his cuſtome to bring his Church into theſe extremities, that his glory may appeare ſo much the more in her extraordinary deliuerances. For ſuch is the nature of proud fleſh, that if he vſe them as inſtruments in his worke, they cannot content themſelues with the halfe, or to compound with him; but they take the whole glory to themſelues. So the Lord bringeth his

Church into ſuch extraordinarie dangers, whereas no creature can relieue them, he deliuereth them extraordinarily, that the whole glory may appertaine to himſelfe; And praiſed be his name therefore.

Now what profite and commodity haue the enemies of God in all theſe great aſſaults, long preparations, wearieſome trauell, and great charges? what profite reape they in this? They ruſh their heads againſt a wal, and haſte themſelues to an euill end. They prouoke the furie of the Holy one, and make both ſoule and body to periſh. Is not this the profite? and yet they are ſo blinde in this matter, that neuer a one of them can teach an other.

What are the ends wherefore the Lord appointed enemies to his Church.

The Lord was not ſleeping when he appointed enemies to his Church, but foretaw and appointed their ends: and beyond theſe ends they might not paſſe. And wherefore appointed he the enemies, what are the ends, let vs ſee, vnto the which he appointed them? The firſt end, is to exerciſe his Church: as Spaine hath put vs in an exerciſe this tweluemoneths by-paſt; that is one end. This is very good. What is the next end? to bleſſe his Church by this? Yea, he maketh his very enemies to do good to his Church, he maketh them that knew him not, to grant entertainment to his Church: And when it pleaſeth him, he maketh them to grant her further aſſiſtance.

Firſt end.

2. end.

3. end.

The laſt end is when he hath wrong all theſe good vſes out of them, whereof they haue no thankes becauſe they do it for an other end, he maketh each one of them to be hangmen to other: as ye ſee commonly in our Hilands; he maketh each one of them to burie others, and ſo puniſheth ſin by ſin in them. Then are they not ouer buſie in procuring ſuch an euill end? for they cannot aſſaile the apple of his eye, but he muſt be angry againſt them. And ſo long as we remaine vnder his obedience, he counteth vs as deare to him as the apple of his eye or the blacke of his eye. And ſo whoſoeuer aſſaulteth the Church, ſo long as ſhe remaineth in his obedience, they ſhall winne an euill end. Hath not experience taught this in our time? haue we not

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ſeene the experience of this in the great men of our time, who haue oppoſed themſelues vnto the Church? in the Lords of the South, and great men of the North, that haue oppoſed themſelues to the Church? Haue we not ſeene that ſtone which they haue puſhed at to remoue, to haue bruiſed them? Well, there is one of them lying in priſon not bruiſed yet; but he ſhall be bruiſed if he take not vp himſelfe. And he in the North alſo ſhall be bruiſed if he continue; for there are none yet that euer endeuoured to puſh at that ſtone, but it bruiſed them. It were better to ſtumble vpon any other ſtone, then vpon that precious corner. For there is none that ſtumble vpon that ſtone, but he ſhall breake the necke both of body and ſoule. I ſee this ſtone placed to be a ſtone of offence, whereon too many of this countrey (alas) breake their necks. Indeed, I am ſory to ſee that the moſt part of this country ſhould make a ſtumbling ſtone of that precious corner. Albeit in this point among the reſt, we haue this petition to ſeeke at God, that howſoeuer it be a ſtumbling ſtone vnto them, it may remaine a ſure foundation & ground-ſtone to vs, on the which we being builded as liuely ſtones, may be an holy Temple to our Lord; and that the Lord in time would preuent this vtter extermination, which the diuell in his rage and members intend. Thus farre concerning the particulars, by iuſt proportion betwixt that ſingular deliuery from *Senacherib*, and our deliuery from Spaine.

Now what reſteth? ye ſee in the 7. verſe, hę is rauiſhed in admiration of the great work and of this great benefit; And what doeth he? he burſteth forth in ỹ pithy ſentence: *Thou, euen thou art terible*; as if he would ſay, Thou only, euen thou art terrible, & haſt not any match or cõpanion. For the proudeſt man in the earth, & he that is moſt high in his own conceit, is not able to ſtrike any ſuch terror as to daſh a man or ſtupifie his ſenſes. This terror is proper to God only, it is he only that giueth the heart to men, and ſpoyleth them of this heart when he pleaſeth, and caſteth them into a dead ſleepe. Therefore, this onely is proper to God; And wherefore is it

Verſe 7. The end of his mercy is admiration.

that he doubleth the Pronoune, *Thou, thou*, but to teſtifie that it is he onely that is terrible? He proueth this in the end of the verſe, & how? By an interrogation there, ſaying, *Who is able to ſtand and abide in his preſence, if once his anger beginneth neuer ſo little to kindle?* Looke to the diuell, what became of him from the time he preſumed to make himſelfe companion to him? He was caſt downe out of heauen perpetually. Looke to *Adam*, from the time he beganne to follow the wit of the diuell, and preſumed in himſelfe, he was caſt out of Paradiſe. And ſo, there is no creature that can abide in the preſence of God of it ſelfe. For how is it poſſible that we that are ſtubble, can abide in the preſence of a conſuming fire? Is not ſtubble the mater of fyre? euen ſo we that are conceiued in ſinne, borne in ſinne, and are but a maſſe of ſinnes; we are no more but as ſtubble is to the fyre, ſo are we in the preſence of God who is a conſuming fire, except we haue a ſconce, except we haue Chriſt Ieſus to ſtand betwixt vs and him. And therefore he is appointed to be a mediator and interceſſor, to ſtand betwixt vs and God the Father; to make our prayers acceptable, his merits ſtep in betwixt the Father and vs, his iuſtice couereth our wickedneſſe, his purity couereth our impurity, that vnder this couerture the Father may be well ſatisfied, & we may ſtand in his preſence, & be defended from the diuel and all enemies: Otherwiſe, there is no creature able to ſtand in the preſence of God.

What teacheth this vs? It letteth vs ſee the great weakneſſe & infirmity of the creature in reſpect of the Creator. Is not this a great weakneſſe, when the bleſſed Angels, although they ſtand & ſhal ſtand by grace, yet they are not able to behold his countenance, but muſt couer their faces with their wings? how much more are other creatures vnable to ſtand in his preſence? And yet notwithſtanding all this great infirmity which is in vs, which are but wormes of the earth, ſinfull fleſh will ſometime forget it ſelfe, ſo that in it owne conceit it will match it ſelfe with God, and in his word deſpite him, and prouoke him to the combat as it

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were, as *Iuliã* did: I haue heard of him ý hath prouoked God to combat, and it hath come to mine eares: this is blaſphemy. If it be true, that man is fallen into the hands of the liuing God; And ſuppoſe he be delayed, becauſe the Lord is long ſuffering to try his repentance, if he abuſe the Lords patience, that by blaſphemies his wrath be nouriſhed and his anger as it were with coales incenſed, heauy ſhall his end be. Well, it is an heauy thing that he is fallen into the hands of ſuch a God: Ieſt not with the maieſty of God, whatsoeuer ye do with fleſh. Indeed, it is no new thing for fleſh to miſſe-know it ſelfe, and ſpecially whileſt he hath caſt them into a reprobate ſenſe, and ſpoyled them not onely of ſupernaturall light, but of naturall alſo. Alas, they know not what torments abideth them, nor the terrible hell that is prepared for them, except God preuent them in his mercy. Indeed, I wiſh that God may preuent them who vtter theſe blaſphemies; and if it be poſſible, they may be reclaimed, that their life may teſtifie their repentance.

And now to end this preſent exerciſe, that I and ſo many of you as are to communicate may dreſſe vs to that Table; let vs remember that he is onely terrible: and ſeeing he onely is terrible, becauſe he is onely Lord of body & ſoule, onely he hath power to ſaue and caſt away. And ſeeing it is ſo, let vs feare, and retyre our ſelues to him who is able to preſerue and keepe both body and ſoule, and ſanctifie them throughout, and preſent them blameleſſe at that great day of the glorious appearing of Ieſus Chriſt. To whom with the Father and the holy Ghoſt, be all honour, praiſe and glory, both now and for euer. Amen. Concluſion.

THE THIRTEENTH SERMON, VPON THE 76. PSALME.

8 *Thou diddeſt cauſe thy iudgment to be heard from heauen, therefore the earth feared and was ſtill:*

When thou O God, aroſe to iudgement, to helpe all the meeke of the earth. Selah.

10 *Surely, the rage of man ſhall turne to thy praiſe: the remnant of the rage ſhalt thou reſtraine.*

11 *Vow and performe vnto the Lord your God, all ye that be round about him, let them bring preſents vnto him that ought to be feared.*

12 *He ſhall cut off the ſpirit of Princes: he is terrible to the Kings of the earth.*

Recapitulation.

WE deuided (welbeloued in Chriſt Ieſus) this Pſalme in three parts. In the firſt part there was propounded vnto you certaine benefits, wherein the Lord ſheweth himſelfe exceeding merciſull and gracious to his Church. The benefits wherein he ſheweth himſelfe ſo gracious were two; namely: The firſt and chiefe benefit wherein he ſheweth himſelfe exceeding merciſull to his Church was this; that he had reuealed himſelfe to her by a familiar and heauenly reuelation. For why? the Church knoweth not onely that which may be knowne of God by a generall knowledge, which is common to the whole world, but ſhe knoweth that which may be knowne of God, by a ſpeciall knowledge, heauenly reuelation and ſupernaturall light; the which ſupernaturall light and heauenly reuelation, maketh vs to be counted the children of the

the light, and of the day. Which ſupernaturall light ſeuereth vs from the reſt of the world, who are darkneſſe and the children of the night; ſupernaturall light is proper to the Church onely: ſo that there is none that can know God rightly, but they who haue receiued of this light.

This ſpirituall light is ſo proper to the Church, that it diſcerneth her from all falſe Churches vpon the face of the earth: for as the Apoſtle ſaith; Faith which is no other thing but this light, appertaineth not vnto all; but this gift of iuſtifying faith, is nothing elſe but that very light which is giuen to thoſe, who before all eternitie were appointed for ſaluation.

This ſpeciall reuelation is not obtayned or purchaſed by any naturall force: for ſo it were common to all men. It is not purchaſed by naturall wit or vnderſtanding: for the wiſdome of this world cannot know thoſe things that are of God: Yea, the wiſedome of the world is the greateſt enemie to the wiſedome of God, and the wit of the world eſteemeth the wit of God to be plaine fooliſhneſſe. This light is not gotten by the ſight of the works of God, or by looking vpon this great Vniuerſe; we get a light indeed by looking on the works of God, but this light conueigheth vs not a far off; we loſe it in the threſhold, in the very entrie it is choked by our affections, and the vile appetites that are in vs do choke it. Now we get not this ſupernaturall light onely by the outward miniſterie of the word; no: ſeuer me the Spirit from the word, the word is nothing elſe but a miniſter of death to my ſoule, and a ſlaying letter, it ſerueth for nothing, but to be a further teſtimonie of my iuſt condemnation. Therefore this heauenly light whereby we are made heires of heauen, and the children of God, is purchaſed by the word and Spirit of God ioyntly: By the word ſtriking and piercing the eare outwardly, and the Spirit penetrating the heart inwardly. So where theſe two are conioyned, that heauenly light is wrought, and it is an earneſt-pennie of thy euerlaſting ſaluation.

Of this light and reuelation it cometh to paſſe, that God

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is well knowne in Iudah: that is, in his owne Church; and of this knowledge it cometh to passe that his Name is great in Israel: that is, his praise is highly extolled, and his name renowmed among all them that know him rightly.

By the Name of God is vnderstood God himselfe, as he maketh himselfe knowne in the wonderful works which he worketh: as when he hath mercie on his Church, he is called a mercifull God; when he keepeth his promises, he is called a true God; when he deliuereth her mightily, he is called a potent God. And so as many works as he worketh, so many Names he hath.

Now of this reuelation cometh the knowledge of God. For, except the Spirit of God take away the ignorance of our hearts, it is as impossible for me to know God rightly, as the dumbe element. Except this veile of ignorance which sticketh so fast vnto our hearts be taken off, that in time the mighty power of God may be reuerenced, there remaineth no further sight then serueth vnto our eternall condemnation. Therefore the Spirit must concurre mightily to take off this veile of ignorance, that our hearts and minds being renewed, we may begin to be new creatures in Christ Iesus. Of this knowledge it cometh to passe, that God is reuerenced and his praises are sounded: for it is impossible that these who know God aright, but they must praise him and reuerence his Name. God is not like the great men of this countrey: for they, where they are best knowne, there are worst loued: But God by the contrary, where he is best knowne, he is best loued. And this loue of God can neuer be idle, but it must burst foorth into his praises. So these two are ioyned together: the Spirit of God bringeth knowledge, which knowledge is helpefull to faith, and true faith euer praiseth God.

Then examine your knowledge from the effect, the praise of God, and see whether the knowledge of God be in this countrey or not. This conclusion must hold fast; where God is highly praised, he is well knowne: and the

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contrary muſt hold as faſt, where God is no waies praiſed, he is not knowne there. Aſſume now, But ſo it is, that he is no waies praiſed in this countrey; Therefore he was neuer well knowne of vs, his goodneſſe and mercie was neuer well taſted of vs. And ſurely, if multitude of benefits, or multitude of miracles might haue made God knowne to vs, we haue had our large part: Yea to omit all the reſt, I thinke, though there were no more but this deliuerie paſt, it is a ſufficient argument to mooue the hearts of all creatures to praiſe his name. But ſuch is our horrible ingratitude that for lacke of praiſe we bring not onely a curſe vpon the benefit, but a curſe vpon our owne perſons. And therefore mine exhortation is now, as then, That with ſuch hearts as the Lord hath giuen vs, we be readie to ſound his praiſe for this great deliuerie: the thankfull memorie of this laſt benefit ſhall be the readie way to purchaſe the next: therefore with thankfull hearts let vs praiſe him. And where they are not ſo diſpoſed, as the worthineſſe of the benefit requireth, let vs beg mercie for our euill diſpoſed hearts, let vs deſire pardon for our vnprepared hearts; and wiſh that it would pleaſe the Lord to ſanctifie them further and further to his owne praiſes; that being couered with his mercifull protection, we may at all times reſt vnder his wings and ſauegard, ſo that we ſhall be ſure to aſſaile the enemy when he pleaſeth. Thus farre for the firſt benefit.

The ſecond benefit wherein the Lord ſhewed himſelfe gracious toward his people is this: he made his reſidence with this people, which he did with no other nation of the earth; he taketh his abiding at Shalem, as the tokens and enſignes of his preſence did teſtifie. God maketh his reſidence with no ſort of people in ỹ earth but with his Church: he hath eſpied out and ſelect to himſelfe a people among all the nations of the earth, and with them he hath made his reſidence.

It is no ſtrange language to ſay, that God hath choſen a people to himſelfe, and doth make his reſidence with ſuch a people. For albeit the maieſtie of God fill and repleniſh

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both heauen and earth, and his power reach euery where, yet is it as true; our God dwelleth euery where, he hath ſelected a ſort of people, & a number of perſons, with whom he maketh his reſidence. And among all nations he ſelected this nation of the Iewes, vnto whom he gaue the viſible enſignes of his preſence, and in whoſe hearts he dwelt. Now it hath pleaſed him in mercie to tranſlate his Tabernacle, & to make his reſidence with vs: and he hath choſen a few of the hearts of this countrey, where he hath begun his dwelling place: for God dwelleth now in the hearts and conſciences of his owne by his holy Spirit: and ſurely, ſo he hath dwelt with vs theſe 30. yeares, and in ſuch puritie that he hath not done the like with any nation in the earth. He hath not remained with any nation without error or hereſie ſo long as he hath done with vs: So that of all nations we may be counted moſt vnworthie, for this entertainment which we giue to God: it is not poſſible that he can continue his reſidence with vs if he be handled after this ſort: For we all, King, Prieſt, and people, haue made defection from God. Well, the Lord will not wearie himſelfe ſtill with vs, he will not vexe his righteous Spirit in offering pearles to dogs & ſwine, he cannot dwell here. Now ye ſee he is beginning to giue a great part of this nation ouer to a ſtrange deluſion; ye ſee by reaſon they loued not the truth, he hath made them to prefer the leauen of the Phariſies to the truth; and this is the righteous iudgement of God. And whereunto ſee ye all things worke, but vnto an vniuerſall confuſion? So we haue this petition to deſire of God, That he in his mercie would preuent this vtter extermination, which the confuſion both in Church and policie viſibly portendeth; and that he would put it in the hearts of the Magiſtrates to ſet to their hand, to disburthen the earth of this horrible confuſion.

Now in the ſecond part of this Pſalme he teſtifieth, that he made his reſidence at Shalem by a wonderfull miracle, a worke wrought by himſelfe onely. Againe, in the 4. verſe we ſee the place noted where this ouerthrow was giuen. As

to

to the place, he noteth it by an aduerbe of place, *There he brake*, pointing it out with his finger as it were: It was done there where God dwelleth; there where he hath choſen a lodging to himſelfe, there this notable ouerthrow was giuen. Ye know this, and nature hath taught it; there is no man will be caſt out of his dwelling place willingly, but if they preſume to caſt him foorth, he will ſtand to the defence of his lodging. So when theſe men came to caſt God out of his dwelling place, he ſtood to the defence thereof. I compared like with like, and I ſhewed ỳ this queſtion flieth in all mens mouthes: Where was yonder great ouerthrow giuen? It is anſwered and will be anſwered, about the coaſts of the Lords dwelling place, there yonder nauie periſhed: They came to caſt God out of his Iſle, but he ſtood to the defence thereof, and ſhewed he was not ready to remooue. And it is certaine, there is no external force in the earth that can caſt out God, except we caſt him out by our wicked liues & diuelliſh conuerſations, he will neuer be caſt foorth. What great comfort & commoditie we haue by this dwelling of God with vs, iudge ye. Would God he had good neighbourhood: For ſuppoſe he maketh his reſidence with vs, yet he getteth euill neighbourhood: and greater vnquietneſſe is not out of hell then he getteth on all ſides. Well, I tell you it is not poſſible that the Lord can be diſlodged by any externall force, except we diſlodge him by our wicked liues and conuerſations, he will neuer be diſlodged: And how farre we are gone forward in this worke, the doings of this countrey clearely teſtifie. Let vs ſee where he may reſt, where he may make his reſidence, where the cries of murther and blood ſhall not amaze him? Where ſhall he ſit, where the clamours of bloud, the great complaints & cries of oppreſſion ſhall not aſtoniſh him? What part is cleane, let vs ſee, without horrible blaſphemies? Wel, how is it poſſible but this way we muſt loſe God? and loſing God we loſe all.

I ſhewed you, the readie way to entertaine him, was, that ſeeing he hath choſen his dwelling place in the hearts and conſci-

conſciences of his owne, it is not poſſible he can be entertained, except we take vp a new faſhion of doing. The manner of doing that we ought to take vp is this; Looke what reuerence thou beareſt vnto any Prince or Magiſtrate in the earth externally, let the like reuerence be giuen to God inwardly: although there be no proportion betweene theſe two. And if the externall reuerence which thou beareſt vnto a man be of ſuch force, that it will make thee to compoſe thy geſture, and refraine thy tongue, that thou burſt not foorth into euill ſpeech which may offend him: How much more ought the reuerence which we beare to God, dwelling within vs by his holy Spirit, make vs to refraine from euill thoughts, and from wicked and filthie affections? For the affections of the heart are as good language to God, as the words of the mouth are to any Prince. Then I ſay, ſhould not our third petition be this, that the Lord would rule our hearts ſo by his preſence, ẏ the cogitations thereof moleſt him not, nor the canker of our affections diſturbe him not? If this be done, then God ſhall make his reſidence with you.

Now after he hath noted the place in the 5. verſe, he enlargeth this worke by a notable compariſon; in the which he letteth vs ſee, that there is no maieſtie nor power in heauen or earth that can come neare in glorie, maieſtie, or power to our great God: that is, there are no armes, force, counſell, nor endeuour, that can preuaile againſt God. So the nations that haue God vpon their ſide, haue moe with them then be againſt them. Vpon this I deſired you, ſeeing we haue ſuch an aduantage of the dwelling of God, to prepare a cleane chamber where he may make his reſidence; he maketh his reſidence onely in the hearts of his owne: The heart is onely made cleane by faith, therefore let vs beg faith, that God may reſt with vs; and God being with vs, the enemie ſhall find moe with vs then with them, ſurpriſe vs when they will.

In the 6. and 7. verſes he ſetteth downe more particularly, the manner of this great ouerthrow, after what ſort, how

how easily he accomplished this great worke: he letteth vs see, all this great victorie did cost him but a word, it cost him no more trauell, but he commanded the winds, and the winds did vndoe them: For the Lords rebukes are euer effectuall, he proffereth not against his enemies, but he layeth on. So this great victorie cost him not 14. or 15. yeares preparation; it cost him not millions of gold and leuyings of men, part in Spaine, and part in the Low-countries; it cost him but one word. So it could not be that this worke which was so mightily & easily done, could haue bene done except the Lord had done it. Thus farre we proceeded in our last lesson.

Now to come to our text. After that he hath shewed in particular the manner of this deliuerie, and letten vs see after what sort, and how easily God hath done this worke; and after he hath cried out, *Thou, thou art terrible:* being rauished by the greatnesse of the worke, and after that he hath shewed the great infirmitie and weakenesse of the creature, so oft as it dare presume to oppose it selfe and match it selfe with the great Creator: after he hath done this, he insisteth yet in setting foorth of this wonderfull iudgement; and in the 8. verse he letteth vs see, that this great and terrible iudgement was wrought by the power and force of God onely; it was done extraordinarily from the heauen by himselfe onely. So that the whole world saw the finger and hand of God in it.

Then in the beginning of this eight verse, I say, he ma- Diuision.
keth it knowne that he did it onely; and in the end of the verse he letteth vs see what his iudgements wrought in the hearts of men. In the 9. verse, he letteth vs see the time when it was that it pleased him to worke it, and to what end he wrought it. In the 10. verse he letteth vs see whereunto the great furie and rage of the wicked serued: and in the end of that verse he meeteth with an obiection which the Church might haue made: And in the last two verses is contained the conclusion of the Psalme.

Then to rerurne to the 8. verse: in the beginning thereof Verse 8.

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God onely did this great worke.

the Prophet maketh it knowne, that it was God onely that did this worke immediately, without the imployment of any creature. And therefore this manner of execution testified to the whole world, that God onely was the chiefe doer of it.

Then the chiefe reason that moued God to do this extraordinarily and immediatly with his owne hand, is this: Although our God hath infinite wayes and as many meanes in his hand, at all times ready to destroy his enemies: yet such is the malice of man, and the enuy of the Diuell (that possesseth man) to the glory of God, that so long as God worketh his worke ordinarily, and imployeth this or that instrument in doing of his worke, so long man spoyleth God of his Glory, and spoyleth him of a part of his praise. So ẏ man will sometime ascribe the glory to his owne industry and wit, or to fortune, or to one occasion or other: so that ere they suffer God to haue his whole glory, they will giue a part of it to any creature of the earth. For this cause the Lord worketh extraordinarily, and from heauen, that the mouthes of all the world, yea of the very enemies, may be compelled to say, (and this confession must be wrung out of them,) that it is the finger of God that wrought this, without the support of any creature.

After what sort he wrought this ouerthrow I wil not dispute in particular, whether it were by lightning, thunder, earthquake, vpon this I insist not. The generall is sure and certaine, that it was a worke that flowed from heauen immediatly.

The effects of this great worke.

Now he sayth in the end of the verse, that this terrible iudgement brought forth two effects in the hearts of men: First, it brought forth a wonderfull feare: and secondly, it brought forth a great silence, their tongues were taken from them, *The earth feared, and was still.* By the earth, the inhabitants of the earth is vnderstood: or if we will hold vs in our particular, the remanent of *Senacherib* army is vnderstood, I meane the remanent of the armie that were saued from the iudgement: This remanent beganne to feare, and

and be afraid with a terrible feare, and the tongues of them that were so stout the night before, held themselues quiet. They that lifted and hoisted their armes the night before, & prouoked God, as it were, to the combat, after the sight of this iudgement, they haue their hands to seeke; and they who boasted so much of their valiantnesse, and filled the very earth with their blasphemies the night before, when they saw this terrible iudgement, were silent, and had not a word to speake.

It is wonderfull, the Lords manner of doing and proceeding is a hid manner of doing against his enemies, and few perceiue the fashion of the bringing about of his iudgements. For ye see, he taketh his enemies in an instant at vnawares: whilest a man is in the height of his pride, he bereaueth him of his counsell, he bereaueth him of his force, and spoyleth him both of heart and hand, in such sort, that he hath no wit to deuise more then an Asse, and hath not a hand to performe any more then if he wanted hands. So he bereaueth him of his policy & exquisite iudgement. And how is this done? It is by a blinde feare that he striketh them with: he casteth them into such anguish and blindnesse of minde, that they neither see God who is the striker, nor can finde any way out, but are cast into a desperate estate, and vtter darkenesse remedilesse. And so it commeth to passe, that these miserable men lay violent hands on themselues, thinking that the soule which now is in prison, as it were, will be in a better estate, if it were out of the body: but alas, they are deceiued. So I say, the iudgement of God when it lighteth, how long soeuer it be delayed, terrible shall it be when it lighteth on the enemie. It is a fearefull thing to cast our selues willingly into the hands of a consuming fire.

Therefore now seeing ye haue courses in hand, ye should take good heede to your courses, looke well about you, and be diligent to know whether ye be on Gods side or against him. Ye againe that are not practisers, and meddle not with high matters, take heede how ye walke in your owne cal- Vse.

ling. Looke vnto your trade, ye that are Merchants, looke vnto your dealing, ye that are Lawyers, how croked or how ſtraight ye are: ye that are Lords and Iudges, with what conſcience ye proceed in your vocation, and marke this: Looke to his word, looke what profite ye haue made of his word, examine your calling by his word. And if ye examine your calling by his word this way, ye ſhall find the fruite or loſſe of your calling: but if ye depend on the teſtimony of your conſcience, without the examination and rule of his word, ye will be deceiued: for many do this, and ſay, I am not troubled in conſcience, I am ſure my conſcience preſſeth me not; when in the meane time they runne a wicked courſe, & trie not their calling by the bleſſed word of God: but looke onely to the eſtate of their conſcience, which in ſuch euill affaires flatters them; they thinke themſelues ſure enough. O, but thou art deceiued, and why? Thy conſcience may be deceiued as well as thou. And how? Thy conſcience can giue thee no better warrant of thy doing, neither to accuſe nor to excuſe, but as ſhe is informed. So that if ſhe be rightly informed, ſhe will giue thee a right warrant: but if ſhe be euilly informed, ſhe will giue thee as euill a warant and flatter thee: So that of a ſlight informatiõ, ſhe wil giue as ſlight a teſtimony. There is no right information but that which proceedeth of the word; therefore ſeeing now ye haue the word ſo clearely taught vnto you, ye ſhould trie and examine your callings by this word. See what this word biddeth you do, try in particular, and ſay; What warrant of the word haue I to do this? what warrant haue I of his mouth, for thus doing? And finding a warrant of Gods word, and of his Spirit going together, thou art ſure: But where the conſcience giueth a teſtimony without the warrant of the word, it is a deceiuing teſtimony without the warrant of the word, it is a deceiuing teſtimony. Therefore conioyne theſe two: Try narrowly in your doings, if the word and the Spirit go together. And if theſe two be ioyned, they ſhall ſtand as two witneſſes with thee.

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The greateſt impediment, that ſtayeth men from the conioyning of theſe two in their doings, is the affection they haue to their own perſon, the affection and loue they haue to themſelues hindreth this triall: For we ſee that ſuch is the ſuperiority and dominion which that affection hath, that it carrieth reaſon whither it pleaſeth; and it is ſo ſtrong that it ſuffereth not the grace of God to enter into vs, but moueth man to giue obedience to the wickednes of her luſt or appetite; and to ſay, Ere I will want the ſeruice of my luſt & pleaſure of mine appetites, I wil make ſubiect rather ſ word to mine appetite, then ſubdue my appetite to the word, & ſo to want my pleaſure. (Iudge ye what conſcience this is.) They make the word to ſerue their appetites, and neuer ſuffer the word to mortifie their appetites. And of this what cometh to paſſe? By this kind of dealing it cometh to paſſe, that at laſt they loſe their conſcience, ſo that it can neither accuſe nor excuſe, becauſe they are caſt aſleepe & ly in this dead ſleepe till they be wakened with a terrible wakening by God, the righteous iudge from heauen. Take heede, for this is the truth. And at that wakening, he ſhall make the terrours of theſe ſame ſinnes (which, if they had followed counſel, they might haue eſchued) terrribly to ouerwhelme them. Now the conſcience is at quietneſſe and reſt, and holdeth thee in ſecurity; But alas, it is a feſtered ſecurity. The inward heart is full of filth, which filthineſſe ſhall bring ſuch terrours in the end with it, that it ſhall multiply thy torments, and ſo oppreſſe thee, except in time thou ſearch out the bottome of thy conſcience. Therefore be not deceiued; as ye are come into this world to ſerue & glorifie him, ſo euery one in your owne rankes and callings be vpright. Ye deale vprightly in you calling when ye haue the warrant of the word, for the warrant of the word is not changeable, it cometh not vnder alteration: But once haue the warrant, and haue it ſtill. So whoſoeuer obtaineth the warrant of the word in this world, that bleſſed mouth ſhall be a warrant to them in a greater place. Then take heede to this terrible iudgement, looke in time, that

out of time it ouertake thee not with a terrible wakening.

Verse 9. The time of this great iudgement.

Now to come to the ninth verse. In this verse he noteth the time when this great iudgement was wrought vpon the enemies: and he sayth, it was wrought when God arose; it was not done when God sate; for ℣ whole time when he sate, his enemies were spending their time in raging, murder, oppression & blood, as now ye may see the great men in this country raging, who are his enemies. Then all the time that God sate, his enemies were aloft. And this long sitting of God, what did it? whereas it should haue drawn them to repentance, it confirmed them in their pride, & increased their malice. Well, God ariseth at the last, and when he ariseth he striketh them with a terrible iudgement. He bringeth in God here, after the manner of earthly Iudges, after the custome of our Iudges: For first they sit downe, they try, seeke out, and aduise; and after aduisement they resolue, and after aduisement and resolution they rise vp, giue iudgement, and pronounce the sentence. Euen so the Prophet bringeth in God after the same manner, sitting, and after sitting arising and pronouncing the sentence. Then the Lord ye see hath his time of sitting, & his time of rising.

The time of Gods sitting.

The time of his sitting, I call the time of his patience, the time of his long suffering, the time of his benignity, whereby he allureth, yea if it were possible, his very enemies to turne vnto him: And I call the time of his sitting, the time of his delay of the execution of his iudgement. I call the time of his rising, the time of his execution, the time of his hote wrath, and the time of the declaration of his righteous iudgement vpon flesh. The Lord hath both these times, and they who abuse the time of his sitting, shall not be able to escape the time of his rising. *Senacherib* abused the patience and long suffering of Gods sitting, but he escaped not his rising, as he did beare him witnesse. All doctrine should be applied to our present estate; all mens consciences are asleepe, and except they be now wakened in time, terrible shall that wakening be which they shall haue, when the terrours thereof shall oppresse them. Therefore it

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is good that this matter of terror were presented in time, to waken the conscience. For by the way, the biting conscience is not the worst of all sort of consciences, but the biting conscience is in ỹ second ranke: for the conscience that biteth thee, and accuseth thee, sendeth thee to seeke remedy. And the more that it hasteth thee, the sooner thou purchasest remission of thy sinnes, and peace in the body and blood of Christ Iesus. So of all consciences the biting conscience is not the worst, but is in the second ranke: it sendeth thee to seeke remedy. Onely of this beware, that thou furnish not matter to her biting by increasing of further corruption, but euer cast out sin wherby God is offended, and this biting nourished; and in the end thou shalt finde a true pacification, and a taste of the right peace that floweth from Christ Iesus, which peace passeth all vnderstanding.

To come to the particular: The Lord is not risen as yet in this country, albeit he hath sitten long. And why hath he sitten, but to see if his enemies will repent? And hath this taken effect? No; for he hath not greater enemies in any part then the great men in this countrey, where his word is so clearely preached. So that the greater the knowledge is, the greater is the contempt; and the greater the contempt is, the heauier must the iudgement be that abideth them. Now in all this time of the Lords sitting, what are they doing? They are burning and scalding, slaying and murthering, and vsing all kinde of oppression, and raging so, as if there were not a King in Israel. Well, the Lord sitteth not to this end, that they should abuse his patience; he sitteth not that they should be confirmed in their cruelty, that they should lose their knowledge, or thinke that either there were not God, or God were become like themselues. Alwayes I say, this is not the end wherefore he sitteth, but he sitteth onely to this end, that he may draw them by the hand to repentance. And now seeing they haue abused the time of his sitting, he is euen at the rising; And assuredly the Lord shall rise to be reuenged vpon the iniquities of the

great men of this Country, whose sinnes do so abound. And whereby know ye this? By one argument which is infallible. Examine by your owne wit and iudgement which ye haue of the booke of God, and by your naturall iudgement: Is it possible that the ground of this country is able to beare a greater birth of miquitie, both in Hie-land & Low-land? Is it possible that it can be heauier loaden with mischiefe in all corners then it is now? Yea the ground must be disburdened of this iniquity, where the Leiutenant whō God hath placed, ouerseeth it, and will not disburden the earth of her birth: where the Magistrates that are inferiors neglect their duties, of necessity he must extraordinarily from the heauen disburden the earth thereof. And surely to let this passe, if there were no more but these horrible confusions in all parts, which no man can ouertake, it appeareth that the Iudge of the world himselfe shall come downe shortly to disburden it. And why? Because I see all tokens that go immediatly before his cōming, to be already passed; faith is skarslie to be found, yea no faith in promises, much lesse faith in Christ Iesus. For iniquity aboundeth so, and there are so many confusions left vnouertaken by the Magistrate, that it appeareth clearely, the Iudge himselfe must needes come, and that the Iudge of the world shall be the first ẏ shall redresse this confusion. And seeing it is so, it becometh not vs to be idle, for surely the time draweth neare. And if the time shall be shortened for the elects cause, now I thinke it shall be shortened for the cries of the poore of this land. Therfore it is no time for vs to sleepe. It is time for vs to prepare to go & meete ẏ great Iudge now, whilst oyle is offered abundantly: buy oyle to your lamps; for so soone as the Trumpet blowes, and that he is making homeward from the cloudes to his Fathers dwelling, from whence he shall come, it is no time to haue our oyle to seeke. Now we haue this oyle of gladnesse freely offered: Therfore it becometh you to prepare your selues, that when he cometh, whether it be at night or in the morning, by night or by day, he may not finde you vnawares. These iniquities

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and wickednesse of the heart of man are so deepe, that if the Ethnik might say iustlie, that the labyrinths & deceits of the hart of man are infinite; how much more may we speak it, hauing *Ierem.* his warrant, who calleth it deepe and inscrutable aboue all things? *Ierem.* 17. It is time therefore, that we be busie in seeking the renewing, breaking and humiliation of our hearts, for the outward scarre, suppose it appeareth to be whole, where the inward is festered, it auaileth nothing, but maketh it to fester againe. Therefore now it is time to study to haue your hearts broken, for once they must be broken ere they be healed. Once they must be low ere they be high. For thine heart that was neuer touched with any sense of thine owne sinne, and feeling of Gods iudgement, knew neuer what the taste of mercy meant: For there is no way to go to heauen, but by the gates of hel. Therefore it is time to beg of God, that he would bring your hearts to that estate, that ye may know your sin, & sorrow for it; and that he may prepare your hearts so, that ye may looke for the accomplishment of your happinesse in his coming: And where the hart is so desirous of that day, it may be welcome, come when it will. The Lord of heauen prepare your hearts: It is not possible that this can be done, O Lord; except thou by the mighty power of thy Spirit, humble them, and hammer downe this naturall hardnes that is in them, otherwise our hearts wil neuer giue obedience to thee. Therfore, O Lord, worke it.

Now in the end of the verse he letteth vs see, to what end the Lord rise and executed iudgment: The chiefe cause that mooued him to rise, was the poore and oppressed in all corners of the earth. The great complaint and crie of the people in all countries, was the cause why God did rise. Examine then and try, hath not God good cause to rise in this countrie? I know wel there can not be more complaints of the poore in a countrie then in this: so that it is no maruell, but he rise and that suddainlie, he is like vnto himselfe no was of before: Then these great complaints and cries of the poore, must make him to rise as ye haue it, Psal.

12. And if they preuent not his rising, terrible shall it be to the wicked: for euer with the saluation of his owne the destruction of his enemies is ioyned. And out of these, both saluation & destruction, he maketh himselfe to be glorified. Then I would these bloudie men and oppressors (that renowne themselues with shame and ignominie) knew that the Lord will rise and that shortly, except they preuent him, whereof I see no appearance.

In the tenth verse he letteth vs see to what purpose the great furie of these men serueth; and in the beginning he letteth vs see it with a constant affirmation, *Surely, surely, the rage of men shall turne to his praise:* Their greatest rage and highest furie is the highest matter of the Lords praise. That same fury and rage whereby they thinke to dishonour God and ouerwhelme his Church, he turneth to the contrary, and maketh out of that same furie his owne glorie and the deliuery of his Church to shine. The Lord is a wonderfull workman, he bringeth about his purpose in such sort, that he can draw out light out of darknesse, and bring forth his owne praise out of their greatest rage. Haue ye not seene this from time to time? hath he not made his greatest enemies to testifie it, and drawne a confession out of their owne mouthes? Ye reade in the historie of *Iulian* the Apostata, when he was in his greatest rage, and in the top of his fury prouoking Christ to the combat: in that high rage whilest he draweth his weapon to strike our head, he striketh himselfe: and after he had giuen himselfe a deadly wound, he bursteth foorth and saith at the last, *Thou hast won ô Galilean:* so out of his owne mouth the Lord drew a confession of his praise. Ye reade in the 6. of Exod. of those inchanters that opposed themselues to *Moses* and *Aaron*, and counterfeited all that they did vntill it came to the plague of Lice: there they stand and say, It is the finger of the Lord; as if they would say, This plague is done by the mightie hand and power of God onely, we are not able to counterfeit it. Here we see they are compelled out of their owne mouth to confesse the praise of the Lord. *Senacherib*

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was compelled to say, (who list to reade that historie) and it is said that his graue hath this superscription, that he confessed it was the great God of heauen that fought against him. Now heare ye at the same present, what say the Spaniards? They are compelled to say, that it was the finger of the Lord, the mightie hand of the God of Iacob that hath wrought this ouerthrow without the helpe of any creature. So by these examples and manie moe ye see the veritie of this proposition: God maketh the greatest rage and furie of his enemies to be the greatest matter of his praise.

He answered to an obiection of the Church.

Now in ỹ end of the verse he meeteth an obiection, which the Church might haue obiected. For the Church in those dayes (as the Church this day) might haue said, Although this victory of the Lords be strange and wonderfull, yet he hath not slaine all: For we vnderstand that the Lord shall not make all Christs enemies his footstoole vntill the last day. And therefore seeing there is a remnant of them who are endued with that same restlesse spirit that their forefathers were before, they cannot rest, but still pursue and come against the Church of God. For the spirit of the diuell although it possesse not all ỹ enemies in a like measure, yet they are all possessed with one sort and kind of spirit, which possest their elder brother *Cain*; to wit, the spirit of persecution possesseth thē all where euer they be scattered. And as *Cain* persecuted his brother *Abel*, so we must looke to be persecuted of them: as ye heare this spirit bursting forth in horrible effects which come to your eares our of Roan, out of Paris, and out of all those parts. Ye heare there of the great persecution and bloudie rage of the enemies, which testifieth that they are possessed with that same spirit of persecution wherewith their elder brother *Cain* was possest. So the Church seeing that the Lord hath not slaine all, but that there is a remnant left, who are endued with that same restlesse spirit of their predecessors, she might haue said, *Who shall restraine the remnant of the rage of the enemies?* For although that here they be called a remnant, yet in respect of

of vs they are not a remnant, but an huge multitude. Therefore seeing it is so that they are possessed with this spirit that will make them to conioyne their forces, they will renew their assault, and who shall restraine them?

Answer. The Prophet answers clearely in the name of God, and biddeth the Church take no thought of their rage: for he that had destroyed the roote, would destroy the remnant: the God of glorie that ouerthrew the maine armie, would also restraine the remnant. The Church hath no more adoe but to depend vpon the God of armies, and he shall fight for her. Now ye see how clearely and easily this matter applyeth it selfe: Ye know how it is common in the mouthes of all men, that this fleete which is perished, is counted to haue come onely to haue scoured the waters, and to haue espied the forces of the Queene of England; there is a greater armie coming, the second assault shall be made with greater courage, and shall haue a better successe. This is the cómon obiection, & vpon this the weake ones of ȳ Church may aske: Who shall restraine this remnant? and who shall oppose vnto this second assault? The Prophet answereth, the God of heauen shall restraine the second assault: The mightie God of this Isle who hath shewed himselfe wonderfull from time to time in this countrey, howsoeuer we be ingrate, he shall restraine the second as he did the first: So on our part we haue no more ado, but to hold vs in the sight of God. And this is euen a very great worke to hold vs in his eye: for by bending vp of our eye to him, we shall draw downe his mercifull eye to vs: and so being guarded with his eye, and being enuironed with his mercifull protection which is vnto vs a brasen wall, the enemie shall neuer preuaile, assaile when he pleaseth. And this shall be done onely by holding vs in the sight of Gods eye. Therefore so long as euery one of you in particular, and this countrey in generall, is able to hold themselues in the sight of his eye, heauen and earth and all that is therein, is not able to ouercome them. But if thou build vp a parpan wall of thine own making betweene thee and him, then not he one-

ly,

ly, but all his creature ſhall be feareſull to thee and ready to deſtroy thee. For, wherefore is it that ſome men are commonly ſo exceedingly affraid, but only for want of an iſſue? and we haue this iſſue of trouble onely in the ſight of his eye: So that if thou keepe God, thou haſt euer a ſure iſſue. O then, the care of a Chriſtian ſhould be this, to repent and ſorrow for his ſinnes paſt, to demoliſh and caſt downe this parpan wall of iniquitie that it grow no more, but that by ſobs and ſighs, peece by peece it may be demoliſhed. No queſtion, the more ſinne is remooued, the more we are in the ſight of his eye; and the more we ſee him, the greater comfort ſhall we get all manner of waies: There is no other way to be ſaued but by this. Thus farre concerning the ſecond part of our diuiſion.

Now in the third part which is in the laſt two verſes, he concludeth with a notable exhortation, that ſeeing the God of heauen hath deſerued ſo well of her, ſhe ſhould ſhew her ſelfe thankfull. The leaſt thing that ſhe can do is to praiſe the Name of God, yea ſurely it is the leaſt thing: Therefore he ſaith, *Vow, and performe your vowes*; Vow to teſtifie your thankfulneſſe: Performe your vowes to teſtifie your obedience, and how readie ye are to ſerue ſo good a God. Exhortation to thankfulneſſe.

By vowes here he vnderſtandeth not theſe fooliſh vowes, but the action of praiſe and thankſgiuing: for ſo oft as the Spirit of God maketh mention of vowes, ſo oft he meaneth of vowes of thankſgiuing; as ye may ſee clearely in this booke of the Pſalmes, as namely in the 50. 55. 60. 61. 65. and 66. Pſalmes. And to vow to thanke God, it is a part of our dutie, we are bound to it, yea we haue our warrant for it. And theſe ſorts of vowes are very profitable, for we haue two great benefits by them. Firſt they ſtirre vp & confirme our faith: For when a man is in any great extremitie, and promiſeth to be thankfull to God if he be deliuered, it ſtrengtheneth his faith, and maketh him to looke the more for his deliuerie. And againe, when the deliuery is paſt that we are returned to our owne home, if it were no more but for very ſhame & keeping of the promiſe that we made, we

cannot

cannot but be thankful. So theſe ſorts of vowes are good, & ought to be vowed and performed: but thoſe vnlawfull vowes of the Papiſts haue no ground here. Neither ought any wicked vowes ought to be kept, vowes which are raſhly vowed to be wickedly performed, for in ſo doing they make a double fault: Firſt, they do a fault in vowing raſhly: ſecondly, they make a fault in performing their raſh vow: All theſe vowes are beſide the warrant of the word; we ſhould promiſe to be thankfull to God, and to performe.

Then the exhortation riſeth vnto vs after the example of the Prophet here; that ſeeing in this great benefit (although we had neuer receiued moe benefits) the Lord hath deſerued ſo well of you, ye ought euery one of you to frame your hearts to grow in thankfulneſſe to him, whereby he may grow in mercie and loue towards you, and in hatred and anger towards his enemies. And although ye be thankfull, thinke not that ye deſerue any thing, for when ye haue done this, ye cannot adde any thing to his eſtate, ye enrich not God one whit: It is not poſſible that he who is abſolutely perfect of himſelfe can neede any thing whereby his eſtate may be enriched; yea ſuppoſe we adde nothing to his eſtate, our beſt thankſgiuing is no waies acceptable to him but by way of grace; if Chriſt Ieſus ſtep not in betwixt vs and him, it is not poſſible that our perſons or any action that floweth from our perſon can be acceptable vnto him. Therefore it is onely by way of grace and mercie in Chriſt Ieſus, in whom he cannot be diſpleaſed with vs, that our thankfulneſſe is accepted by him: So it is not for our merits, as the Papiſts fooliſhly alledge, nor by way of our deſeruing, that he accepteth of vs; it is by way of mercie and grace that he alloweth of vs and our thankfulneſſe. Indeed he accepteth ſo of our thankſgiuing, that vnleſſe we praiſe him nothing can pleaſe him: And therefore ſeeing all our actions are acceptable to him onely in his welbeloued, let vs praiſe him in Chriſt. Ye ſee, we will thanke him for meate and drinke after dinner and ſupper: and why ſhould ye not

thanke

thanke him for the reſt of the creatures? As for this benefit of your deliuerie and preſeruation both of Church & countrey, the Lord giue vs hearts to thanke him. Now in the end of this verſe he ſaith, *Let them bring preſents to him that ought to be feared.* We haue no other preſents to bring, but this ſacrifice of praiſe and thankſgiuing, which is called calues of the lips, Pſal. 51. Would God that this were truly giuen, although not in ſuch meaſure as is required. Alwaies let vs bring theſe ſacrifices, and preſent them to him onely, who is fearefull, not onely to meane men, but to the greateſt Princes and Monarchs of the earth. And how prooueth he this? He prooueth this in the laſt verſe, where he ſaith, *He cutteth off the ſpirit of Princes*: that is, he ſpoyleth them of their wit and force: and laſt of all, when it pleaſeth him, he ſpoyleth them of the life it ſelfe, he taketh all from them, euen from theſe ſame Princes that oppoſe themſelues moſt againſt him; he ſpoyleth them in an inſtant of heart & hand and all forces, and maketh them a ſpectacle to all nations. Well, they will not learne in time, it is terrible for Princes to fall into his hands: For when they fall into his hands, he is not ſatisfied to ſpoile them both of heart and hand, but after he hath ſpoiled them both of heart and hand, he taketh the very life from them. *Senacherib* found this, for his owne ſonnes laid hands on him & ſlue him. Our great men thinke they will eſchue his hands: There is no example or proclamation of iudgement that will make them leaue off from burning, ſlaying and murther. This is not looked to by the Councell, and he who ſhould puniſh this, ouerſeeth it; and they that are inferiour magiſtrates ouerſee it: ſo that this land is ſo ouerwhelmed with ſinne, that it cannot be diſcharged, vntill the great God himſelfe doth it. *Terrible is he therefore to Kings*, & looke how terrible Kings are to meane men, farre more terrible is he to them. The Kings of the earth, at leaſt ſince the Goſpell began, haue euer conſpired to expell Chriſt out of the number of Kings, and ſo to roote out his kingdom, that he ſhould not beare rule in the earth. And this concluſion hath bene laid by them. So by Kings

here

here to whom he is terrible, is to be vnderstood, those mischieuous Kings that will not acknowledge Christ as King, nor submit their scepter to his scepter: but haue all conspired and assayed their forces to put him out of their number. What profit they haue gotten of this, time hath tried. Ye see what the King of Spaine hath gained, ye see what his predecessors gained. And what followeth? There is a secõd assault to be made: and it is not possible but the second assault must be; For the diuell must be euer like to himselfe. So the second assault shall come, & in great rage he shall push at that same stone, as he and his predecessors haue done oft before. Is it sure that Spaine shall make the second assault? It is sure, and yonder argument letteth me see it: for the spirit of the diuell cannot be at rest. And what shall come of this? The next thing that ye shall heare, God shall cut off his life; he that hath spoiled him first of his heart and hand, shall spoyle him of all: and so the second thing that ye shall heare, the great Monarch of Spaine shall die. And so he shall be disappointed in the second assault, and all the kingdomes which are vnder the protection of this King shall be let loose: For rather shall heauen and earth go together, ere God suffer his Church to be rooted out, if we remaine in any part of our obedience. O then we ought earnestly to prepare vs to reuerence him who is onely fearefull: For if they who haue the supreame place will not reuerence him, he shall take their reuerence out of the hearts of men. It is onely for Gods sake that they are reuerenced: whosoeuer therefore honoureth not God, he shall not honour him. So we ought to honour God and giue him his due reuerence and his owne place, that we reuerence no man nor the lawes of any man but God, and for Gods cause. And so honouring God, God shall honour vs and extoll vs, and that in the righteous merits of his Sonne. To whom with the Father and the holy Spirit, be all honour and praise, both now and euer, Amen.

THE

THE FOVRTEENTH SERMON, VPON THE 40. PSALME: PREACHED IN THE time of publicke faſt.

1 *I waited patiently for the Lord, and he inclined vnto me, and heard my crie.*

2 *He brought me alſo out of the horrible pit, out of the mirie clay, and ſet my feete vpon the rocke: and ordered my goings.*

3 *And he hath put in my mouth a new ſong of praiſe vnto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.*

4 *Bleſſed is the man that maketh the Lord his truſt, and regardeth not the proud, nor ſuch as turne aſide to lies.*

5 *O Lord my God, thou haſt made thy wonderfull works ſo many, that none can count in order to thee, thy thoughts toward vs: I would declare and ſpeake of them, but they are moe then I am able to expreſſe.*

6 *Sacrifice and offering thou didſt not deſire: (for mine eares haſt thou prepared) burnt offering and ſinne offering haſt thou not required.*

7 *Then ſaid I, Loe, I am come, for in the rolle of the booke it is written of me.*

8 *I deſired to do thy good wil, O my God: yea thy law is within mine heart.*

9 *I haue declared thy righteouſneſſe in the great Congregation: Loe, I will not refraine my lips, O Lord, thou knoweſt.*

10 *I haue not hid thy righteouſneſſe within my heart, but I haue declared thy truth and thy ſaluation: I haue not concealed thy mercie and thy truth from the great Congregation.*

11 *Withdraw not thy tender mercie from me, O Lord: let thy mercie and thy truth alway preſerue me.*

12 *For*

12 *For innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of mine head: therefore mine heart hath failed me.*

13 *Let it pleaſe thee, O Lord to deliuer me: make haſte, O Lord, to helpe me.*

14 *Let them be confounded and put to ſhame together that ſeeke my ſoule to deſtroy it, let them be driuen backward and put to rebuke that deſire mine hurt.*

15 *Let them be deſtroyed for a reward of their ſhame, which ſay vnto me, Aha, aha.*

16 *Let all them that ſeeke thee, reioyce and be glad in thee: and let them that loue thy ſaluation, ſay alway, The Lord be praiſed.*

17 *Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.*

THis Pſalme for the moſt part, tendeth to praiſe and thankeſgiuing: For the Author of it (*Dauid*) partly praiſeth God from his owne late experience, and partly from the publike experience of the whole Church. Therefore for this his experience, he offereth his ſeruice to God, proteſting to be thankefull to him, as he had bene thankfull in times paſt. And in the end of the Pſalme, he retireth himſelfe to prayer, and commendeth his eſtate to the protection of God, that as he had deliuered him in time paſt, ſo he would continue the ſame in mercy to him in time to come. This I take to be the ſumme of this Pſalme.

Touching the parts of it, we haue three: in the firſt wherof we haue the praiſe and commendation of the mercy and kindneſſe of God, whereby it commeth to paſſe, that he reiecteth not them that depend vpon him. In the ſecond, for this experience that he hath found, he offereth his ſeruice to God; & as he had proclaimed his iuſtice & merey in time paſt, ſo he proteſteth that he is ready to do the ſame in time

to

to come. In the third, as I ſpake before, he retireth to prayer, he commendeth his eſtate to God, that as it had pleaſed him to preſerue him in time paſt, ſo it would pleaſe him to preſerue him in time to come. Following the literall meaning, this is the effect of the Pſalme. If you take it otherwiſe, there is a notable prophecy concerning the office of Chriſt Ieſus; concerning the aboliſhing of the old couenant, and eſtabliſhing of the new: and concerning the ſacrifice of our high Prieſt, the Prieſt of the new Teſtament, Chriſt Ieſus.

Then to returne to the firſt part: therein we haue a ſingular experience ſet downe: Indeed, if the circumſtances were well conſidered, his experience is more then ſingular; for by the laſt Pſalme, the eſtate and care wherein he was at this time may be eaſily gathered. He was purſued by the treaſon of his owne ſonne *Abſalon*, he was purſued by the skornes and Ieſts of his owne ſeruants. In this great extremity, he burſteth out into prayer, & beggeth of God, that he would withdraw his hand from him for a ſpace: and why? He was conſumed with his owne iniquity, he deſireth, that at the laſt he would incline his eares to his prayers, and keepe no longer ſilence at his teares, in reſpect he knew he was but a ſoiourner and a pilgrime in the earth, as the reſt of his fathers were: he ſayth, Withdraw thine heauie hand, O Lord, and let the mercy that I looked for, appeare to me. Now, in this Pſalme he letteth vs ſee, what iſſue and end his long wayting obteined, to wit, a moſt bleſſed and happy end: For in this Pſalme we ſee, that the Lord at laſt inclined his eare vnto him, and ſhewed in experience that though he anſwereth him not at firſt, yet he was not deafe, but accompliſhed his deſire, in drawing him out of his miſery in the which he lay; which miſery he deſcribeth by two proper ſimilitudes.

The firſt ſimilitude is taken from the pit. The ſecond is taken from the myre of clay. At the laſt, the Lord drew him out of this horrible pit, and placed him vpon the ſhore: he oppoſeth the rocke vnto the pit, and the faire way to

the myrie clay, and placed him vpon a plaine and faire way, and directed his iourney. So his long expectation obtayned a moſt happy iſſue.

In this his experience, there are three things that offer themſelues to be conſidered: Firſt, what was this that he ſuſteyned in this long wayting, what was it that made him to continue without deſpaire. Secondly, what was *Dauids* exerciſe all the time of this long wayting. Thirdly, what iſſue & end this long wayting obrayned. As for the wayting, there was no other thing that ſuſteined him, but that ſame which we Chriſtians call a Chriſtian hope, or a Chriſtian expectation; which hope is the worke of the holy Spirit, wrought in vs by the power therof, whereby it cometh to paſſe, that we with great patience abide the performance of the Lords promiſes.

Hope.

In this hope there are two things incloſed: There is firſt, the abſence of the thing hoped for, & yet notwithſtanding a certaine expectation of the ſame. This hope of ours is

How hope differeth from faith.

different from our faith, though it riſe and ſpring thereof, in two ſpeciall points: For the nature of faith, taketh hold on the promiſe; for nothing can be beleeued but the promiſe: promiſes are propounded to be beleeued, and commandements to be obeyed. The nature of faith then, taketh hold of the promiſe: The nature of hope looketh not ſo much to the promiſe, as to the thing promiſed. The nature of hope is to looke continually, vntil it poſſeſſe the thing that is promiſed. The nature of faith maketh the thing which is abſent in it ſelfe and in very deede, to be preſent, as if it were extant and ſubſiſting before thy ſenſes: and therefore, faith is called the ground & ſubſtance of things abſent; for faith maketh them as ſure by the promiſe as if the thing promiſed were in my hand. It maketh me as ſure of the promiſe, as if the debt were already payed. Hope againe, maketh not the thing promiſed preſent, but looketh on ſtill vntill it be preſent, and wayteth on continually vntill it poſſeſſe it; and when it is obtained, then faith and hope ceaſſe: For what

neede we (ſaith the Apoſtle,) to hope for the thing we ſee or haue in our hand? Now looke how ſure our faith is, as ſure, of neceſſity, muſt our hope be. A ſure promiſe maketh a ſure faith: a ſlacke promiſe will neuer make a conſtant faith. The promiſe of God is onely ſure: therefore the hope and faith that is grounded on God, is onely ſure. This ſure Hope liueth in this world by way of patience, for impatiencie cutteth the pillars of hope. Impatiency carieth vs to deſpaire, and to lay violent hands on our ſelues. So hope liueth by patience, and patience by hope. Now the matter of patience is trouble vpon trouble. Affliction engendreth patience (ſaith the Apoſtle,) Rom. 5. For a bed of eaſe is not a matter of patience, a proſperous courſe is not a matter to aſſay our hope: ſo trouble vpon trouble, is the matter & exerciſe of patience; long putting off & delay of things hoped for, is ỹ exerciſe of true patience, Now, of this deduction I gather one propoſition: That is a ſure, conſtant & Chriſtian hope, which being exerciſed by trouble vpon trouble, by long proceſſe and delay of time, yet remaineth conſtant. Who euer is indued with ſuch an hope, he may wait on ſtill, he hath a ſure and conſtant hope; But ſo is this hope whereof we ſpeake, the hope of the gaine. Therefore he had a Chriſtian and ſure hope. For his troubles, ye heard them the other day: he was purſued by the treaſon of his ſonne, backbited by his ſeruants; yet he abideth patiently. Indeed ſometime he burſteth forth through impatience, but in an inſtant he took vp himſelfe; & to teſtifie his long putting off and delay, he ſayth here, In waiting I waited. Then I ſay, ye haue it prooued, that *Dauid* had a ſure, firme, and conſtant hope. The ſurer that an anchor is, and the more deepe it is fixed, it will be the worſe to plucke vp. Let the ſtorme rage as it pleaſeth, continue as it wil, the anchor that is deeply fixed wil hardly be plukt vp. The anchor of our ſoule (ſayth the Apoſtle) is Hope: Therfore the more ſure & deeply it is fixed, it wil be the worſe to pull vp. Our whole ſtudy, diligence & care ſhould be, to ſee, when & in what place we ſhould caſt this anchor of hope. Caſt we our

The life of Hope.

Doctrine.

chor on any man, the ſtorme ſhall not riſe ſo ſoone, but it ſhall vnlooſe. Caſt we it vpon any creature, it can be no ſurer then the creature it ſelfe: Therfore when the ſtorme cometh, it will riſe vp. In ſumme, caſt we it any where below vnder the cloudes, it muſt vnlooſe in time of ſtorme: Then this anchor differs from other anchors, it muſt enter within the veile, and reach in *in Sancta ſanctorum*. It muſt take hold on Chriſt ſitting at the right hand of his Father. There is no ſure ground for our anchor, except it enter within the veile. And if we obtaine acceſſe that we enter within the veile, there is no ſtorme nor continuance of ſtorme, (blow as it pleaſeth,) ỹ wil raiſe it vp, & conſequently cauſe vs to make ſhipwracke of our ſoules. The Lord of his mercy grant vnto euery one of vs, vnderſtanding that we may caſt the Anchor of our hope aright.

As for the ſecond thing, concerning the exerciſe wherein he was exerciſed enduring his wayting on, he noteth in the end of the verſe, that he was imployed in crying; and in the laſt Pſalme, he was buſied in praying, ſighing and ſobbing, enduring ỹ time of his long wayting. This was his exerciſe. And if this exerciſe had not cõtinued, it had not bene poſſible that his patience ſhould haue continued. By this exerciſe he entertaineth patience, and by patience he entertaineth hope. For as to this ſighing and mourning, it is no waies contrary to the nature of hope, no more then ioy is: for this mourning and ſighing riſeth of the long delay, and abſence of the thing hoped for; as on the other part, the ioy riſeth of the approching and drawing neere in our expectations of the thing hoped for. So this ſighing, crying, and praying was his exerciſe, and they are the onely meanes to purchaſe ſtrength, to ſtand and continue in hope.

Hope and mourning may ſtand together.

As touching the third thing, ye heare what end & iſſue this long waiting of his tooke, to wit; a proſperous and a happy end. The Lord enclined his eare to him, and not onely enclined he his eare, but granted him his hearts deſire. Vpon this ground I marke one or two things, and ſo I ſhall go forward.

The

The first thing I would haue you to learne, is this; learne of *Dauid*, your kinde of exercise in extremity of troubles: Learne of *Dauid* the right meanes whereby ye may entertaine patience in greatest calamity. The meanes that he setteth downe here, are crying, sighing, lamenting and praying vnto God: and in other parts of the Psalme he addeth also many other meanes, though these be speciall. And if thou wouldest do well in these great agonies, thou shalt call to memory, the examples of the seruants of God, who haue passed the like straites. If thou do well, thou shalt call to memory the testimonies of the fauour of God, shewed to thy selfe, if thou hast felt any in thy life past: If thou do wel, thou shalt call to memory, that the decree of the Lords election is vnchangeable; call to memory that his power is omnipotent; call to memory the singular workes of the Lord toward his Elect. Let this be thine exercise in trouble. If this way thou be directed, thou mayst be assured, thou shalt obteyne that issue & end that *Dauid* did. Thus for ỹ first lesson.

The second thing I marke here, is this; I see here, that the Lord, though he put off and delay the effect of his prayer, and granteth not his desire at the first, yet he heareth him. I shall giue you a certaine argument, whereby thou mayst know that the Lord heareth, although he delay the effect of thy prayers. Continuest thou in prayer? hast thou this strength giuen thee to perseuer in suiting any thing? Thou mayst be assured he heareth: for this is an argument that he heareth thee, for naturally our impatiency carieth vs to desperation: Our lust is so great, specially in spirituall troubles, that we cannot continue in suiting; When thou therefore continuest in suiting, thou mayest be sure that this strength is furnished of God, and cometh from heauen. If thou haue strength, he letteth thee see ỹ he heareth thy prayer, though he delay the effect and force thereof, yet pray continually.

How to know when God heareth our prayer, though he granteth not instantly our suite.

This doctrine is so necessary for the troubled conscience, that I thinke it is the meetest bridle in the Scripture to restraine our impatiencie: It is the meetest bit to hold vs in continuall exercise of patience. For if the heart vnderstand,

Note. that the Lord hath reiected our prayer altogether, it is not possible to continue in prayer: so when we know that the Lord heareth vs, suppose he delay, let vs desire patience to abide his good will.

Constant mourning in trouble, assures certaine deliuerance. The third thing that I marke is this, his crying and weeping obteineth a prosperous issue: for by his long crying he is drawn out of a terrible pit, by his long crying he is drawn out of the myre and deepe clay. There is no pit so deepe, take it as thou wilt, that can stay the eare of the euerliuing God. There is no distance of place, nor thickneſſe of impediments that can stay the voyce of any suppliant. Be the pit neuer so deepe, wilt thou cry truly, thou shalt be heard. And it is as true on the other side, whosoeuer cryeth and showteth, if his pit were neuer so deepe, he is not drowned: hast thou this liberty to cry, in crying thou riseſt, the more thou

Note. continueſt, the nearer is deliuery: Therefore onely he is in a miserable estate, who being throwne downe in a deepe and horrible pit, knoweth not, notwithstanding that he is there, nor feeleth not his misery. For as long as we haue the knowledge and some feeling of our misery, be the pit as vgly as it will, we are in danger, but not loſt: but where knowledge & feeling is away, there we are drowned; there is not one of vs all but so long as we are here, we are in one pit or other. The pit of iniquity circleth vs so long as we are here, there is no meanes to be deliuered but by feeling our misery: for feeling maketh vs to cry, and by crying we are heard. Thus much for the Prophets first experience.

Vpon this in the third verse he taketh occasion to praise God by reason of this his singular experience, which gaue him the matter & argument of a new song; This song is called a new song, by reason of the new occasion of the new deliuery, which occasioneth to him the matter of new praise.

In the end of the verse, he setteth downe two speciall vses of this praise whereunto it tendeth. The first vse is, it tendeth to stirre vp the Church to follow his example in praysing God. The second vse of it tendeth to the edification of

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euery member of the Church in the feare and worshipping of God. Of this verse I gather shortly two lessons, and so I shall go forward.

The first, who is it that putteth this song of praise in our mouth, who maketh vs to sing this new song in our heart? onely God putteth the song of praise in our mouth, and maketh vs to sing this new song in our heart; for by nature none hath knowledge to praise him, nor will praise him. The way and manner how to praise him is, by a taste and feeling of his sweetnesse. It is not possible that the heart can praise him, except it haue a taste thereof. All the benefites of the Lord whether they be spirituall or temporall, should be as many occasions of praise; but this silence is an argument of the hardnesse of our heart: for surely, if we were touched with a feeling of this sweetnesse, we would burst forth in praise; but our slothfulnesse sheweth the hardnesse of our heart. And where this foule death continueth, there is no reconciliation with God. Lesson.

The second thing that I marke, is vpon the end of this verse. It is not enough to praise God thy selfe; it is not enough to thanke him in thine owne heart: But if thou be a true member of the Church, thou must propose this benefit to the Church: for benefites are not giuen as particular priuiledges to particular persons: but as publicke testimonies of the fauour of God towards his Church. Therefore euery benefit should be proposed to the Church, that the Church may haue occasion to praise God in it. Now vpon this third verse, he bursteth forth into that notable sentence which we haue in the fourth verse: *Blessed is the man that maketh the Lord his trust, and regardeth not the proude.* Surely, that man is exceedingly blessed, who is not caried with the example of the proud and vaine in the earth: for why? by nature there is neuer a one of vs, but we are all proud & vaine. Secondly, how forcible euill example is, all men by experience know. Thirdly, we know the multitude accounteth common custome and example for law. Therefore of necessitie, that man must be exceedinglie blessed, Lesson.

that in ſuch a ſight of euill examples, putteth his truſt in God: Surely, theſe few in number that depend vpon God, if they be compared with the reſt of the world, of all men of the earth they will be counted moſt miſerable and vnhappy: and as the Apoſtle ſayth, they were the offcourings and ſweepings of the world. For as long as they are here beneath in the kingdome of patience, their life is hid with Chriſt, and will not appeare vntill the Lord appeare, to be maruellous in his Saints, 2. Theſ. 1. At the which time their bodies ſhall ſhine as the Sunne, and their ſoules ſhall ſhine as the Angels. In hope of this eſtate, the poore members of the Church repoſe in the preſent peregrination. There are here two waies ſet downe; There is a broad and an open way, wherein the proud and vaine men of the earth walke. There is a narrow and a ſtrait way, wherein the ſimple and they that depend on God walke. Indeed the broad way is large, eaſie and pleaſant, there is no throng nor trouble in it, as would appeare for a while; but the end of it is ſtraitneſſe, euerlaſting and terrible ſtraitneſſe. On the other ſide, the other way is ſtrait in the entry, and many impediments are in that way, yet the end is large and pleaſant, and bringeth a ioyfull eternity. I thinke that the ſoiourner, that is certaine of a good lodging, may well endure the difficulties of the way: And therefore, ſeeing we are certaine of our lodging, & that the way is ſhort, let euery one ſtriue to enter into it, how ſtrait ſo euer it be, the end is large. The Lord of his mercy worke in euery one of vs, that we may both know the way, and walke in it till our liues end.

Why the Lord delayeth to helpe his Seruants.

The laſt thing that I marke vpon this experience: ye ſee two ends why the Lord delayeth to helpe his ſeruants. The firſt and ſpeciall end is, that he may be the more glorified, the more that he differreth: The ſecond end is, that theſe haſty men that will not abide the leaſure of the Lord, may ſee themſelues diſappointed, when they ſee the ſeruants of the the Lord ſo mightily deliuered. For there is not one amongſt a thouſand, that in patience will wait vpon the de-

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liuerance of the Lord, but runne to this or those meanes, vnto vnlawfull meanes, and euer seeke helpe for the present, although it be with the hurt of conscience. And these vnlawfull sorts of deliueries bring euer shame in the end: And therefore it is that the Lord delayeth his deliuerance, that partly these hastie men may be ashamed, and that his glory might be the greater in the deliuerance of his owne.

He that belieueth shall not make hast.

In the fift verse the Lord is praised from the publike experience of the Church; for ỹ number of his blessings which he bestoweth, & is to bestow vpon his Church, cānot be expressed. There is no heart able to conceiue, nor mouth able to expresse ỹ infinite number of his blessings. The eare hath not heard (saith the Apostle,) ỹ eye hath not seene, nor hath it entred into the heart to cōceiue the ten thousandth part of the ioy prepared for the children of God: for if this heart of ours were able to cōceiue any part of that ioy, we should possesse more of it here then we do. The little sparkes of that ioy and the feeling thereof, haue such force in the children of God, that they carrie their hearts out of their bodies as it were, and lift them vp to the very heauens; then how great shall the full ioy be, I pray you, when the whole soule shall be possessed fully? As for the greatnesse and excellencie of the blessings of God, the heart of man is no way able to conceiue, or the tongue to expresse. Albeit how euer we are not able to conceiue them, let euery one trauell to make a further and a greater progresse in this knowledge: for the more we profite in this exercise, the more thankfull may we be to God. Thus much concerning the first part of the Psalme.

In the second part (I shall be short by Gods grace,) for this his experience which he hath found, he offereth his seruice freely to God, he offereth himselfe most voluntarily; as one who delighted in the law of the Lord; as one who hath proclaimed his mercie and iustice, and the rest of his vertues in time past. And he confesseth in the 6. verse, that this obedience flowed not out of himselfe, but of the piercing

cing of the eare of his heart. It pleaſeth the Lord to prepare and open the eares of his heart, that he might obey him: for as to outward ſacrifice and externall worſhipping, when it is diſioyned from the inward ſeruice of the heart, the Lord hath no liking of it. Therefore it pleaſed the Lord to pierce the eare of his heart: And of this it cometh to paſſe that he cometh and offereth his ſeruice willingly, ſaying: I heare thee crying on me (Lord) in thy booke. In the firſt word of thy booke, hearken and take heede (& *Dauid*,) and here he ſaith, I am coming. If we follow the literall meaning of the words, this is the effect and meaning; but if we follow the myſticall ſence, there is here a cleare prophecie of the Meſſiah: For the Apoſtle to the Hebrewes, Chap. 10. 5. bringeth in Chriſt Ieſus ſpeaking theſe ſame words of himſelfe, which *Dauid* here ſpeaketh in the 7. 8. and 9. verſes. And for the better vnderſtanding of this prophecie, the Apoſtle in that place ſetteth downe the circumſtance of time when he ſpake theſe words, to wit: when he came into the world, when he tooke on our nature and was clothed with our fleſh, he ſpake theſe words contained in the 7. 8. and 9. verſes. As to the words, the Apoſtle applyeth them otherwiſe to Chriſt then *Dauid* here doth to himſelfe: for in the words which the Apoſtle citeth, there is a clauſe changed: for where *Dauid* ſaith, thou haſt pierced mine eare, the Apoſtle ſaith, thou haſt giuen me a bodie. There appeareth to be a great difference here, yet I ſay the ſentence remaineth one howſoeuer the words differ: And to let you ſee that the ſentence is one, this is my reaſon. As the boring of the eare was a ſigne of obedience of the ſeruant to the maſter, Exod. 21. ſo the taking on of our body and of our fleſh in Chriſt, is a perfect ſigne of his obedience to his Father. And looke how ſure a ſigne of ſeruice the boring of the eare was to the maſter, as ſure a token is the aſſuming of our fleſh, of the obedience of Chriſt to his Father. So obedience is ſignified by the one, and obedience is ſignified by the other; as for Chriſt, he tooke not on this ſeruile forme for his owne cauſe; but for our cauſe, and for vs was his

A myſticall meaning.

The Prophet and Apoſtle reconciled.

his eare bored, ſoule and bodie ſuſtaining that full wrath which we ſhould haue endured eternally: And yet notwithſtanding ſo vnthankfull are we, that except he bore our eare after another ſort; that is, bore our hearts and ſoules as *Lydias* was, Act. 16. we can neuer thanke him nor know him for this benefit.

Then the effect and ſumme of the Prophecie may be this: Chriſt would teſtifie to vs, that he is now by the benefit of the Father become our high Prieſt, not to offer legall ſacrifices, the bloud of lambs and goats as before; but to offer his owne bodie which was the veritie of all other ſacrifices, that by this ſacrifice our conſcience might be purged. We haue the aboliſhing of the old Teſtament ſet down in the 6. verſe: the eſtabliſhing of the new Teſtament in the 7. verſe: the office of Chriſt in the 8. verſe.

Now as to the leſſons, I marke two or three ſhortly, and ſo I ſhall end. The firſt leſſon riſeth out of the 6. verſe; he ſaith in the 6. verſe, it is not the worthineſſe of externall worſhipping, it is not the worthineſſe of legall ſacrifices, that made the prayers of the ancients to be heard: It was not the worthineſſe of their ceremonies that made their deliuerie to be purchaſed: It is not the worthineſſe of our merits and ſatisfactions that maketh our prayers to be heard; it is onely the bloud of the Lambe that made *Dauid* to be heard at that time, and vs to be heard now, that purchaſed his deliuerance then, and our deliuerance now. Accurſed therefore is that religion that mixeth any other merits with the merits of Chriſt; and double accurſed is the religion that derogateth any thing from the honour of this merite: This for the firſt leſſon. Leſſon.

The ſecond thing that I marke, is the end why *Dauids* prayer is heard, and our prayer is heard: The end is, not to abuſe the goodneſſe of God to the wantonnes of the fleſh; not to take occaſion of the grace of God, to prouoke him the next time to anger; but the end is, to conſecrate ſoule and bodie to his ſeruice, and to make a publike proteſtation euery one in his owne calling, to be thankfull to him in all time The end why our prayers are heard. Leſſon.

time to come. This is the end wherfore the Lord deliuereth vs, and heareth our prayers.

Two sorts of abusing the grace of God

I grant there is none of vs but in one measure or other we abuse the grace of God, but there is an abusing with a fighting or reluctation; and there is another with a loose reine. And whosoeuer abuseth the grace of God with a loose reine, he casteth himselfe into the hands of God; and who so casteth himselfe oft into the hands of God, at the last he shall neuer come out. So in time let euery one beware to abuse the grace of God this way; but beg a liberty and a renewing of the Spirit, that that which is pleasing to him, may be also pleasing to vs: and that which is displeasing to him, may be displeasing to vs.

The last thing that I marke is this, whereof cometh this willingnesse and free offering of our selues to the seruice of God? *Dauid* noteth it in a word: It proceedeth not of externall worshipping, but of the boring of the eare; except the Lord had prepared the eare of his heart, it was not possible for him to haue brought with him a mind or a will to serue God. Then this willingnesse is wrought by the Spirit of God, and not onely this willingnesse, but the doing and execution of his will is wrought by the Spirit of God: For by nature we are hard hearted; and more vnfit then brute beasts to do the Lords will. And therfore whosoeuer would be partaker of the grace of the new Testament, let him looke into himselfe how farre his will is reformed: For the more we submit our will to the will of God, the more we are partakers of the grace of the new Testament. So long as we make the will of man a rule to our will, we testifie that we haue not tasted of the grace of the new Testament: Onely then are we partakers of the grace of the new Testament when the Spirit of grace boweth our will, and maketh it to obey in some part the will of God. For I meane not that our whole will can obey the will of God: It is not possible so long as we are here, that we can runne one way: if the affections could runne one way, and bend themselues wholly to God, in a maner we should possesse life eternall

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In this life. But so long as we are here, we are compassed with two wils, from the which proceedeth two sorts of motions; affections and cogitations: In this battell the regenerate man continueth to the end. I require not a perfection of the will, or a perfection of the heart; but I desire a delight in the law and in the loue of God: a will to loue, and a preasing more and more to subdue our will to the loue of God. Where this resisting is, the battell is; and where a battell continueth, there is a true Christian, who at the last shall get the victorie. Note. Resist thy wicked will, resist the motions thereof, resist the cogitations thereof, and sorrow for the actions thereof: if thou resist the motions and cogitations thereof, thou art in good estate. It is onely the consenting to the actions and performance thereof that maketh thee guiltie before God. Suppose thou hast euill cogitations & motions, yet if so be thou resist them, thou art not guiltie before God. Euil thoughts make vs not guiltie, if resisted. But if thou consent and performe the appetites of sinne, the action will bring guiltinesse, and guiltines will banish light; and light being banished, God is banished. The obedience of sinne banisheth a good will, and placeth in stead thereof an euill will: so the perfection of a Christian in this life standeth in resisting: To trie night and day that thou consent not to the actions of thy wicked will.

O then! it is a matter of great consequence to subdue & tame that great idoll of euill will. We may speake of it as we please, and say, that we are able to do it, but of all the works of the earth it is the greatest: for such is the stubbornnesse of our will, that it will do nothing but what it liketh it selfe. Well, the perfection of a Christian standeth in striuing; we must either striue, or we shall not be crowned.

Therefore let euery one beg of God, that he would worke by his Spirit in this life, that he may resist the motions and cogitations of his heart; that he would arme him against the enticements thereof; that resisting here we may be crowned hereafter. In the last part of the Psal. he returneth

neth to prayer; and as he had found the merciſull deliuerie of God in time paſt, ſo he deſireth that the Lord would continue the ſame mercie toward him in time to come, and vndertake his protection againſt the troubles that were to enſue as well as he had done againſt the troubles paſt.

In this part he letteth vs ſee this leſſon, which if it were well learned, might ſtand vs in great ſtead the whole courſe of our life: to wit, That the whole life of man in this earth (as *Iob* ſaith) is a continuall tentation, and the end of one miſerie is but an entrie to a greater: ſo that our whole exerciſe ſhould be to praiſe God for fauours paſt, and to pray to God for times to come; that in prayſing and prayer our life being continually ſpent, we might hold Chriſt Ieſus, who in life and death is exceeding aduantage. To whom with the Father and the holy Spirit, be all honour and praiſe, world without end. So be it.

Leſſon.

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THE FIFTEENTH SERMON, VPON THE SECOND CHAPTER OF THE SECOND Epistle to Timothie, beginning at the 22. verse; preached the ninth of Nouember, 1589. at the which time the Earle Bothwell made his publike repentance in the Church of Edinborough.

22 *Flee also from the lusts of youth, and follow after righteousnesse, faith, loue and peace, with them that call on the Lord with pure heart.*

23 *And put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife.*

24 *But the ſeruant of the Lord muſt not ſtriue: but muſt be gentle toward all men, apt to teach, ſuffering the euill men patiently.*

25 *Inſtructing them with meekeneſſe that are contrary minded, proouing if God at any time will giue them repentance, that they may know the truth.*

26 *And that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

IN theſe two Epiſtles which the Apoſtle directeth vnto his Diſciple *Timothie*, he taketh a very great care to informe *Timothie*, that he may behaue himſelfe accordingly in all his proceedings; that he might behaue himſelfe as well in his owne perſon, as in his office towards others beſide: In his owne perſon, in reſpect he was a yong man, yong in yeares, although

though no other way yong: neither yong in knowledge nor in manners, but somewhat yong in yeares. In respect of his youth, and of the imperfections that accompanie youth: In respect of the continuall follie whereunto youth is drawne, he biddeth him first remember, that he take heede to his youth: that he be not caried with those vices, with those affections and lusts that vse violently to carry yong men away.

As towards others, he willeth him to haue a discretion & foresight of their estate, to discerne the persons with whom he hath to do: And first of all that he consider, whether these persons be friends or aduersaries, whether they be of one familie with himselfe in the familie of faith, or otherwise strangers as yet and aduersaries to this faith. If they be friends and of the family of faith, as he is, he willeth him to keepe Charitie, to keepe peace in Christ Iesus and vnity with them: that as he keepeth his faith to God, so he may keepe vnity in loue and peace with them.

If againe those men be not of the family of faith, but aduersaries to this faith; they are either obstinate with knowledge, or else ignorant, and obstinate with ignorance. Obstinate with knowledge, such as are heretickes: Apostates that had knowledge, and haue lost it. In case these men be heretickes, he teacheth in the Epistle to *Titus* how he should behaue himselfe toward them. If they be Apostates, he teacheth in the person of *Hymenæus* and *Philetus*, how he should behaue himselfe toward them; to wit, he should first trauell to winne them, if it be possible: And if thy trauell succeedeth not, that thou get no gaines at their hands this way, then he willeth *Timothie* and the Pastors in *Timothie*, to go another way to worke; to proclaime their names; yea at the last to giue their flesh (as he speaketh) to the diuell, that their soule may be safe, if it be possible in the day of the Lord: To proclaime their names, and make their names manifest to the people, that the people may be warie of such persons, and feare to fall into such offences.

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If the persons againe be ignorant, they are either ignorant with simplicity, or ignorant with a wilful stubbornnes. In both these cases he informeth his Disciple. If they be ignorant with simplicity, he recommendeth vnto the teacher three vertues, meekenesse, gentlenesse, and patience: Patience not of their euill, nor of their vices; but patience toward their persons, suffering them to come and heare. And suppose thou suffer him to come & heare, yet he willeth thee not to suffer his vices, he willeth thee not to conceale his vices, nor yet to flatter his vices. But this is his meaning; reproue his vices, aduertise him of his faults; And in thine admonition do the thing that lyeth in thee, that he who is admonished, may perceiue that the admonition floweth from loue; and that we seeke nothing lesse then his shame and losse: and nothing more then his weale and honour. This ought to be the behauiour of those who haue to do with simple ignorants: for if it were so that any man would beare with vices or iniquities that he knoweth to be in any person; it were the ready way, not onely to lose the person with whom he beareth, but to lose himselfe also, in concealing that part of his office and duty which is enioyned to him. And therefore it is not such a patience that is required in the Pastor or Minister, that he suffers his vices, or conceale the persons vices; but onely this kinde of moderate, meeke and good behauiour is required in him, that in his reproofe he may let the person see, so far as in him lyeth, that he desireth nothing lesse then his shame, and nothing more then his amendment.

In case againe, the person be ignorant and wilfull with ignorance; as there are many that are obstinate in ignorance, in such sort that the person of the Pastor is troubled and wearied with continuall admonition and reproofe, and maketh no speed at his hands; in such sort that at last the Pastor himselfe, through the long trauell that he hath taken, conceiueth a despaire of the recouery of that person: The Apostle in this place admonisheth the Pastor not to faint, nor to conceiue by his long trauels a despaire, but

though he remaine ſtubborne, yet to abide vpon him, pronounce the threatnings and promiſes of God indifferently, to tary vpon him at liſt and leaſure, why? Becauſe the gift of repentance which turneth the heart of man, is not in his owne hand, nor is it in the hands of the Paſtor to giue it; but the gift of repentance, which turneth the heart of man, is in the hands of God; and God will beſtow this gift at ſuch time as he pleaſeth, & not at that time when the Paſtor pleaſeth. In like manner the gift of repentance is not viſibly wrought, it is not a corporall gift, that it may be receiued by the Paſtor at the firſt hand when it is giuen and wrought in the heart of man: But it is a ſpirituall gift, and inuiſibly wrought in the ſoule of man. And oft times it is wrought then, when the Paſtor leaſt thinketh, and that by the mighty and gracious prouidence of our God. Therefore ſeeing it falleth out ſo oft times, that the Lord will beſtow this gift when the Paſtor leaſt thinketh, he willeth the Paſtor albeit the man be ſtubborne, not to deſpaire. And when the Lord ſhall giue him the gift of repentance, there is no queſtion, but many commodities ſhall accompany this gift, which commodities are ſette downe in the end of this Chapter.

By this gift, firſt he ſhall be delyuered from the ſnare of the Diuell, in the which he was holden captiue to do him ſeruice. By this gift, ſecondly, he ſhall come to knowledge; not only to the knowledge of God in Chriſt, but of himſelfe & his own miſery. Thirdly by this gift of repentance, where his ſoule was ſick & diſeaſed before, his conſcience terrified and exceedingly aſtonied; that ſoule by the enioying of this gift, ſhall be reſtored to health, he ſhall come to amendement, and to a wholſome diſpoſition of heart, minde and conſcience. This I take to be the ſumme of all that I haue read.

The matter is large and the heads are many that might be handled vpon this text: But I purpoſe not to inſiſt in euery head, but to content me onely with ſuch points as are moſt neceſſary for our edification and inſtruction. Therfore

fore, I ſelect out of the whole, two points to ſpeak of by the grace of God at this time, as his Spirit ſhall aſſiſt me for the preſent. The two points that I am to ſpeake of, are theſe: The firſt point, the firſt verſe that I haue read, the firſt part of it, giueth manifeſt occaſion to it: to wit, what is the firſt & chiefe thing from which yong men ſhould flee. The ſecond point, the laſt verſe ſaue one of this text giueth occaſiõ to it, and the end of that verſe; and it is this, What is the chiefe and principall thing that yong men ſhould follow and purſue.

The heads to be intreated of in this Sermon.

The chiefe and principall thing that yong men ſhould flee, euery youth in the world, is the luſts and affections of the minde whereunto youth is inclined, he ſhould *flee from the luſts of his youth*; not ſo much from the luſts of any other mans youth, or another perſons youth, as from the luſts that are in himſelfe, and the luſts that his yong yeares bring with them. And as he ſhould flee from the luſts of his owne youth, ſo the chiefe thing that he ſhould follow, ſeeke and purſue, is the gift of repentance, amendement of life, conuerſion vnto God, taking vp of a new courſe, a gift which is as farre out of his hands and from him by nature, as the luſts of his youth are neare him by nature. And therefore he ſhould be ſo much the more diligent and earneſt in begging this gift, the nearer he knoweth theſe luſts to be to him, and the further he knoweth this gift to be from him by nature. Of theſe two points, as the Lord ſhall aſſiſt me by his holy Spirit, I thinke to ſpeake at this time.

What is the chiefe thing that young men ſhould flee.

And firſt concerning the luſts of youth, I vnderſtand by them, whatſoeuer motions, raging flames, or vicious affections, or whatſoeuer euill inclinations a yong man is addicted to, from all theſe luſts and enticements youth ought to flee; as there is no vice vnder the Sunne, vnto the which youth is not too much ſubiect. For our corruption ſo long as we liue in this world is neuer idle, but in what age that euer we be our corruption is perpetually fertile, bringing forth euill thoughts, euill motions, euill actions out of vs: But chiefly our corruption is fertile in our youth: in the

What is meant by the luſts of youth

time of our youth, chiefly and moſt of all is our corruption fertile and abundant: for then the bloud of man burneth, then the affections are in a rage, and he hath no power of himſelfe to controlle them: But he is caried hither and thither, as his owne appetites command him: In ſuch ſort, that it may be counted a miracle, a ſpeciall worke and bleſſing of the Almighty God, to ſee a youth paſſe ouer his yong yeares without a notable inconuenience either to body or ſoule or both, without ſome notable ſcarre, as we ſpeake. For there is no youth, there is none that tooke fleſh that was begotten of man, but in his youth he is ſubiect to one vice or other; and there are few but they are ſubiect to many: but there is no youth that euer proceeded of the wombe of a woman, but in his youth before his calling, he is ſubiect vnto one vice or other. The affection of the which vice what euer it be, whereto he is ſubiect & is in ſeruitude, commandeth him as ordinarily, & requireth obedience of him as ordinarily, as any maſter requireth of his ſeruant. And the heart of that man, the minde of that man, the body of that man, are as ready to yeeld obedience to that vice & affection, as any ſeruant or ſlaue in the earth is ready to yeeld obedience to his maiſter.

As for example, if any man be inclined vnto aſpiring and addicted in his heart to promotion, if he would be in worldly honour, in ſuch ſort that that vice commandeth him; in this point ambition hath as ordinary a command of him, as mighty and potent a command to enioyne him, as any maſter hath ouer his ſeruant. In like maner if a mans heart be ſet vpon the droſſe of this world, vpon the paltry that is in it, couetouſneſſe commandeth that man as ordinarily, and more conſtantly then any maſter is able to command his ſeruant. If a man be addicted to the pleaſure of his fleſh & to 'defile his body, that luſt commandeth that man as ordinarily and more continually, then any maſter can do his ſeruant. And ſo fareth it in all the reſt of the vices: looke to what vice thou haſt addicted thee in ſeruice, the affection of that vice ordinarily commandeth thee.

The

The ground of this floweth from the heart of man, and from the nature of man which is corrupted in the first *Adam*. For such is the condition and estate of the heart of man, so long as we remaine in our naturall estate, That the heart of euery man & of euery woman, that euer was begotten and borne, carrieth about in it the seede of all kinde of vice and impiety. That vice is not so monstrous, nor that wickednes so vgly, which our eares or any of our senses abhorre to heare or see, but the seede of that same vice lurketh and lieth naturally in the heart. It is true indeede, that all these seedes do not budde out, that all these seedes spring not, that men burst not foorth into all high impieties in their externall and outward actions: but there commeth a restraint into the soule, whereby we are restrained from these same actions, whereunto some men burst foorth, and shew what they are to the world.

This restraint whereby I abstaine; and thou fallest in; I keepe close, and thou burstest forth, cometh no more of my nature nor of thine that doth the turne, but of the grace & prouidence of the mighty God. For if God had no meanes to restraine the impiety that is in the hart of man, but euery man as his hart carieth him, bursteth forth in euery impiety; how would it be possible that a society could be kept; how would it be possible that a Church could be gathered; how would it be be possible, ỳ any man could haue company, or any conuersation amongst men? Therefore the Lord, that one society might be kept, that out of this society a Church might be gathered, doth restraine the impiety, the seedes of impiety, that lieth lurking and hid in the heart of euery man. Whereof cometh the restraint of sinne.

The wayes whereby he restraineth impiety, and holdeth the seeds of impiety choked that they burst not out, are two; he restraineth the impiety that lurketh in the heart, either by Discipline, or by seuere punishment and good execution of lawes: Or he restraineth this euill lurking in the heart, by the worke of his own Spirit. The restraint that cō- Why the Lord restraineth impiety.

meth by Diſcipline and execution of lawes, doth not take away the tyranny of ſinne, it taketh not away the abſolute command and ſoueraignty which ſin hath; it holdeth wicked men in aw, it maketh them to keepe an externall ſociety, and holdeth them in ſome honeſty and ciuill conuerſation, but it taketh not away the ſoueraignty and empire of the affections.

The reſtraint againe which is made by the Spirit of God, by the Spirit of Chriſt Ieſus, which we call the Spirit of ſanctification, the reſtraint that is made by this Spirit, taketh away the ſoueraignty and tyranny which mine affections had before it came: it taketh away the dominion and kingdome which mine affections had before it came: In ſuch ſort, that where the worldling is reſtrained from the outward impiety againſt his will, I, by the power of the Spirit of Chriſt Ieſus, abſtaine willingly. But take heede I pray you; the coming of the Spirit of God into mine heart and minde, ſuppoſe it take away the full empire and ſoueraignty which mine affections had in my ſoule before it came; yet it taketh not away the lodging & dwelling of ſin in my ſoule. But ſuppoſe mine affections and ſinne dwell not as a King, dwell not as a Prince, as an abſolute commander, to command the powers of the ſoule, the members of the body, to put his will in execution as he had wont to do before; ſuppoſe he dwell not as a King, yet he lodgeth in the ſoule as a companion, he dwelleth as a companion with the Spirit of God in me; to that part of my ſoule which the Spirit of God hath reformed in me: In ſuch ſort, that ſinne dwelleth in me, and it hath his owne will, his owne wit, his owne counſell out of my minde which he followeth. As on the other ſide, the reformed part of me hath his owne will, his owne counſell, his owne wiſedome, and vnderſtanding in me, which he followeth: So that all the reſt of the dayes of my life, there is a continuall battell betwixt theſe two willes, the will of ſinne and fleſh dwelling in my ſoule, and the will of the Spirit of God and of the reformed part of my ſoule: ſinne perſwading me to do euill; the Spirit of God per-

Note.

perſwading me to do heauenly things: This part ſuggeſting holy thoughts and motions, the other part ſuggeſting wicked thoughts and motions. And this is the eſtate of euery man in this earth, that hath entred into ſociety with the Spirit of God.

To take vp this matter, that the long diſcourſe of it carrie vs not from our purpoſe. There is no youth, yea, more then youth, there is no age nor part of mans life, but carrieth the owne affections, the owne vices and imperfections with it, vnto the which affections and vices euery one of vs are either ſlaues and ſeruants, rather then enemies: ſeruants without contradiction to ſin, rather then enemies vnto it without battell. All the powers of the ſoule and members of ſ body in that man, where Chriſt hath not begun to worke, conſent and agree to the euill action, runne in a rage to the performance of the will of the fleſh: For thou art either an ordinary ſlaue and ſeruant to ſinne, or elſe thou art a contradictor of ſinne. And this contradiction ſheweth the battell that ye haue within your ſelues.

It is true, that in the naturall man, reaſon and the light that is left in nature, maketh ſome oppoſition, but not long. For ſhe is vnarmed, deſtitute of power, and therefore the power of darkneſſe that is in the affection, blindeth the eye of reaſon incontinently. To flie from thy ſelfe, & to flie from thy affections, it is not poſſible for thee, except that grace come downe out of the heauen, except the Spirit of Chriſt giue thee eyes to ſee and perceiue that theſe ſame luſts of thine, theſe affections of thine which thou thoughtſt in the folly of thy youth to be no ſinne, except that he giue thee eyes to ſee that they are ſinne, thou will neuer condemne them. For this is the cuſtome of the naturall man, if he burſt not forth into the outward actions which are ſo plainely dãned in the Law of God, his inward luſts appeare to him to be no ſinnes: and it is onely by the light of the Spirit of Chriſt, by the knowledge wrought by the Spirit of Chriſt, that he beginneth to ſee clearely, that all his affections and his luſts are vtterly damned in the ſight of God, and are

sinnes. And this sight, first, maketh vs flee from them; for we would neuer part with our lusts and affections, if the Spirit of God did not let vs see the vglinesse of them. And beside this vglinesse, it maketh vs to feele in our hearts and to taste of the bitternesse of them, where the diuel and our corruption made vs to thinke that they were sweete oft before. When the Spirit beginneth to rip vp our hearts and to discouer the secrets of our hearts and blindnesse of our minds, it maketh vs to feele the vglinesse and bitternes that is in them: and this is the first thing that euer maketh man to repent, and giueth him a conscience of sinne, and maketh him to haue an earnest desire to flie from himselfe and the lusts of his youth.

If thou flie not in time, and take not on this flight in due season when thou art called to flie, as now thou art called to flie by the word of God, which giueth thee a cleare light & an eye to see from whence thou shouldest flie: If thou learne not now to flie, no question, thou and thine affections shall both perish. These same affections wherin thy soule through long custome so delighted, shall putrifie thy soule & shall corrupt thy soule more and more, shall bring thy bodie the tabernacle wherein thy soule lodgeth, to greater and greater decay; waste thy conscience, subuert thy faith, and spoile thee of thy white garments whereby onely accesse is granted thee to the throne of grace: and in the end shall bring euerlasting destruction on soule and bodie both. Except therefore thou learne to flie, there is no escaping from euerlasting death both in bodie and soule; therfore this flight is necessary. And now it is time that euery one of you beg the Spirit of God that ye may flie. For if ye knew those terrors of conscience, the fire of Gods wrath, and the feare of hell & damnation, whereunto the heart of euery man is subiect, for all the kingdomes of the earth ye would not take in hand to offend so mightie and so gracious a God. But such is the deceit and false pleasure of sinne, and such is the canker & venime which the diuel hath spewed into our hearts, that it shutteth our eyes, letteth vs not see the vglinesse of

sinne,

ſinne, nor taſte of the bitterneſſe thereof.

Therefore euery one of you in the feare of God examine your affections, examine your minds, and ſee whereunto ye are addicted: ſuſpect euer your affections what euer enticement they haue to cloke the ſame with: ſuſpect euer the motion of them, for the diuell is in them: for when they appeare to be moſt quiet, yea wholly rooted out and extinguiſhed, the ſtumps of them ſticke in the ſoule and a verie ſlight obiect or ſhort idleneſſe will kindle them againe. So they would euer be handled like yong Toades, for they are the worſe by ouergreat libertie. And as this ſhould be done in euery man, eſpecially it ſhould be done in publike men; men who are placed in publike offices, and muſt diſcharge them in ſome meaſure to the glory of God, to the contentment of his Church & weale of his people. As we ought to do this, ſo chiefly they ought euer to ſuſpect their affections, leſt giuing place to their affections, they make them to peruert iuſtice; for what is it that peruerteth iuſtice but affection? So theſe affections in publike perſons would be chiefly eſchued. Note.

Then ye ſee the exhortation riſeth clearely to you (my Lord) who are now placed to beare a peece of charge and gouernment in the abſence of our Prince, that ye (my Lord) caſt away your affections and burie them vnder your feete, and let iuſtice ſtrike indifferently where it ſhould ſtrike. Let no communitie of name, alliance, proximitie of bloud, or whatſoeuer it be, mooue you to peruert iuſtice, but let euery man be anſwered according to the merit of his cauſe. Except theſe affections that accompanie great men be remooued, no queſtion, ye muſt peruert that place. Let not the theefe paſſe becauſe he is your ſeruant; nor the murtherer becauſe he is your kinſman; nor the oppreſſor becauſe he is your dependant: therefore in time lay them aſide, and let the execution declare that no man is ſpared for feare or fauour. Thus farre for the firſt point. An exhortation to the Lord Bothwell.

The next point that we haue to ſpeake of, is, that the thing that Youth ſhould chiefly ſeeke after, ſtraitlie purſue and follow,

follow, the Apoſtle here ſets downe; to wit, they ought to ſeeke after the gift of repentance, ſeeing it is the Spirit that muſt mortifie the luſts and affections of the youth, they ſhould ſeeke the Spirit of repentance.

What things yong men ſhould chiefly ſeeke after.

This gift of repentance here is called the gift of God: And that euery one of you may vnderſtand the better what this repentance meaneth: For ſuppoſe this doctrine ſound in your eares daily, yet it ſoundeth not in your hearts: there are few that is their hearts haue a feeling what the ſpirit of repentance meaneth: to bring you therefore to the better feeling and to the better knowledge of it, we ſhall keepe this order in deducing of it. Firſt, we ſhall marke the word it ſelfe. Secondly, we ſhall examine the parts of it. Thirdly, we ſhall let you ſee who is the worker, and who is the efficient cauſe that worketh it. Fourthly, by what inſtrument it is wrought. Fiftly, who is the author and the giuer of it. And laſt of all how many ſorts of true repentance there are.

Heads to be intreated of repentance.

1.
2.
3.
4.
5.

As for the word it ſelf, if ye will take heed to the force of it, and take heed to the ſignification of it; it hath this force taken generally, to ſignifie *a ſadneſſe for the thing done, ſuch a dolor for the thing done*, ſo that it would gladly haue it vndone againe: I call it a ſadneſſe for the thing done, whether it be good or euill, or howſoeuer it be, it would haue it vndone againe; taking the word generally it ſignifieth this dolor.

Definition of repentance.

The Apoſtle, 2. Corinth. 7. ſetteth downe two ſorts of dolor, two ſorts of ſorrow or dolor raiſed in the heart of man: he calleth the firſt ſort a worldly dolor or ſadneſſe: he calleth it (no doubt) a worldly dolor and ſadneſſe, becauſe it is conceiued for a worldly reſpect, becauſe it is conceiued for a worldly and fleſhly end, when a man beginneth to be ſorowfull for the thing that is done, not ſo much for Gods cauſe or for any reuerence he beareth to the infinite maieſtie of God whom he hath offended, as for the preſent paine that is vpon his bodie, for the preſent griefe that is in his conſcience, or for any worldly or fleſhly reſpect. In this caſe where God is alwaies neglected, where the ſorrow is not

Two ſorts of repentance.

for

for Gods cauſe, that is a worldly and an earthly ſorrow. And this kind of ſorrow I can call no other thing, but a blind terror, vexation and anguiſh of conſcience.

In what reſpects the worldly ſorrow is called blind terror.

I call it blind in theſe reſpects, firſt by reaſon they ſee no iſſue, (for their eſtate no doubt were the more tollerable if they ſaw any hope of eaſe, that they might haue ſome reſt and eaſe in their conſcience:) but they are alwaies blind, & all ſight of reſt is taken from ſuch a conſcience. It is 1. blind alſo in reſpect they know not from whom it cometh, 2. who it is that ſtriketh them with this, that they may come vnto him by amendment. They ſee not that it cometh from God; and as they are ignorant of this, they are ignorant of the cauſe that procured it. They are ignorant that their 3. owne ſinne and wickedneſſe is the cauſe that procured it: ſo the ignorance of theſe three maketh it to be a blind torment; and this kind of torment which I call a blind torment, either it is increaſed in a high degree, or elſe it is mitigated that they may ſuffer it.

When it is increaſed into an high degree, deſperation is the end of it, and it maketh them as *Iudas* did, to lay hands on themſelues. Sometimes againe it is not ſo increaſed, but it is mitigated that they may beare it: and then by peece & peece it vaniſheth: And ſo ſoone as it departeth, ſo ſoone departeth their ſorrow and their teares; and at the departure of their paine, as their teares depart, ſo returne they to the puddle out of which they came, as the Sow doth; and to the ſame vomit which they ſpewed out, as the Dog doth. So this dolor and torment turneth not the heart, it altereth not the ſoule, but mooueth the ſoule for the preſent, & that by reaſon of the paine: And if the paine were away, they would returne to the ſame ſinnes wherein they offended God oft before, as greedily as euer they did. So that they mourne not for the ſinne, but for the preſence of the paine.

The example of this we haue in *Eſau*, he wept bitterly for a while, ſo long as he felt any dolor: but after that the dolor was remooued, he went backe to his old ſinnes againe.

gaine. And what did he? he addreſſed himſelfe to anger his father worſe then euer he did, and ſpecially in chooſing of his wife; which teſtifieth that his dolor was but for a worldly reſpect. So I ſay, this worldly dolor is either conceiued for the preſent paine and torment that is vpon the conſcience, as we haue an example in *Cain*; for in his repentance, wherfore ſorrowed he? Not that he had offended God, not that he had diſpleaſed ſo gracious a Father: but for the greatneſſe of his paine, and crieth out, My paine is greater then I can ſuffer. Mine iniquitie, by the which I vnderſtand this paine; either my paine muſt be made leſſe, or I am not able to beare it. So I ſay, this kind of ſorrow is either conceiued for the preſent paine, or for a worldly and ciuill reſpect.

What is the godly and right ſorow.

Beſide this ſorrow therefore, there is a godly ſorrow which the Apoſtle alſo ſetteth downe in that ſame ſeuenth Chapter. And this godly ſorrow is an earneſt ſorrow, a true ſorrow, not fained nor counterfeit. And as it is true and earneſt, ſo it is conceiued, not ſo much for the preſent paine & torment that is vpon the mind and conſcience, (as no doubt the paine & torment that is vpon their ſoule mooueth them to it:) but it is not ſo much conceiued for any preſent paine, as for Gods owne cauſe, that they haue offended ſo gracious a God, who was ſo louing, ſo mercifull, and had ſuch pitie and compaſſion vpon the multitude of their ſinnes. And therefore they ſet aſide all creatures, forget creatures, although againſt them alſo they haue offended; and they runne to God onely, ſeeke mercie for their ſins at him onely, and put their truſt in him onely. So ye ſee *Dauid*, Pſal 51. as if he had offended none in the world but God onely; he turneth to the maieſtie of the liuing God, and ſaith, *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.* Now there is no doubt but he had offended againſt the man whom he ſlue, againſt the wife of the man whom he had defiled. Yet as if he had offended no creature, he addreſſeth him to God, and craueth pardon and mercy for his ſinnes of him onely.

So

So this is the true repentance, where men and women although they haue offended the creatures, yet they run to God onely to ſeeke remiſſion. And indeed this is the right way: for why? it is onely God that can forgiue them their ſinnes, although they haue offended men & women: there is no man nor woman that is able to purge their conſcience, to take away the guiltineſſe of ſinne in their conſcience. It is onely God, who by the vertue of the bloud of his Son doth purge the conſcience: Therefore they addreſſe them to God onely. Properly alſo it is him whom they haue offended, for as for men and women they may eſcape their eies: but it is not poſſible that they can eſcape the all-ſeeing eye of God, who ſeeth the ſins of the heart as well as the ſins of the body. Therefore in reſpect of his all-ſeeing eye, it becometh them ſpecially to haue recourſe to him, & to addreſſe them to him onely. This is called the godly ſorrow.

In this part ye haue onely this to beware of, for the diuell is euer ready at thine hand: and this caution is not onely neceſſarie for an hard wilfull heart, but if men and women through the weightineſſe of their ſinnes conceiue ouerdeep ſorrow in their hearts, in this caſe they would be helped. For I ſay, at that time the diuel is preſent, and ſo ſoone as he perceiueth thee beaten downe with the conſideration of thine owne ſins, that thou art as it were preſently in the pit of hell, then he is buſie to make thee to doubt, to make thee to deſpaire, and to make thee to thinke that thy ſinnes are ſo many, ſo vglie and ſo great, that the Lord wil neuer forgiue them; and caſteth in this or that ſtay before thee, to terrifie thee that thou come not to ſeeke grace at ȳ throne of grace. Therfore men ſhould in this point take heed to themſelues, they ſhould remit their cogitation, & not hold it euer fixed vpon the conſideration of the vglineſſe of their ſinnes and weightineſſe of their iniquities; but thou oughtſt to remit theſe cogitations ſometime, to take thee to the conſideration of the mercy of God, to hoiſe it vp to the conſideration of the great goodnes of God, to the infinite ſtore of mercy which he hath promiſed to penitent ſinners in Chriſt Ieſus.

A caution to be obſerued in this part of repentance.

So

So when thou art caſt downe, and the diuell would draw thee to deſperation, withdraw rather thine heart to the cõſideration of the riches of the mercie of God: And whatſoeuer thou thinke of thy ſelfe, (and the more abiect, ſo thou end in humilitie, and not in deſperation, it is the better) thinke nothing of God but more then excellent, and of his mercy as a thing that paſſeth all his works, an infinite thing that cannot be compaſſed. For of all ſinnes that can be committed, I eſteeme this the greateſt, when a man in his heart will match the greatneſſe of his iniquitie with the infinite weight of the mercie of God; when the diuell by his ſuggeſtion maketh thee to beleeue that thy ſins are greater then the mercy of God, and his mercy although it be infinit, leſſe then thy ſinnes. Of all ſinnes I thinke this the greateſt; for in this thou ſpoileſt God of his maieſtie, of his infinite power, thou makeſt him not a God: For if he were not infinite in all things, he were not a God. So I ſay, in true dolor to preuent this thing, men muſt not ſticke perpetually vpon the conſideration of their ſins, but ſometime it is neceſſary that they withdraw their cogitation. This ſorow, where it is, appeareth in the effects: For if the effects of it appeare not in thy life, thy repentance is not true.

What is the greateſt ſinne a man may commit.

Where this godly dolor is, firſt it bringeth forth in that perſon a hatred of that which God hateth, it maketh that perſon to agree with God, in that he hateth the thing which God hateth, and loueth the thing which he loueth. It worketh then firſt an hatred of ſinne which God hateth: This hatred of ſinne bringeth forth a turning from ſinne: For I could neuer turne from it if I hated it not. This turning from the ſinne bringeth forth a flight; that is, a further turning & continuance in departing. This flight from ſinne bringeth forth a care and ſtudie how to pleaſe God; and this ſtudie bringeth a more earneſt care how to hold faſt ỹ hold of him which thou haſt gotten, & to retaine his fauour which thou haſt felt. All theſe effects flow frõ the right ſorrow & dolor.

The effects of this godly dolor.

1.
2.
3.
4.
5.

This part of repentance is called mortification, or (as the Ancients call it) Contrition. It is called mortification, be-

Why this part of repentance

cauſe

cauſe by the power of the Spirit which worketh this dolor, ſinne is mortified. It ſlayeth the luſts and affections that are in me, it taketh away the ſtrength and power of ſinne within me: in reſpect of the which ſlaughter it is called mortification. For Chriſt not onely ouercame ſin and death, & hell by vertue of his death perfectly in his owne perſon, but he ſpoyled ſin and death of his power, and caried ſuch a rich & honourable triumph ouer them all, that ſin hath loſt his power, and death hath loſt his ſting. So that whoſoeuer can get hold of Chriſt and his power, by the vertue therof ſinne ſhall die in him, and his affections ſhall be dayly by litle & litle ſlaine. In reſpect of the which effects, this part of repentance is called mortification. Of this godly ſorrow ſpringeth the other part of repentance, whereby we turne our harts to God & apply the mercie of God to our ſelues. And this part is called by the Prophets conuerſion: by the Apoſtle himſelfe, Rom. 2. Circumciſion of the heart. And Chriſt ſpeaking of repentance, he ſpeaketh of it vnder the name of conuerſion, as the chiefe part of repentance, ſpeaking to the men of Galilee, Luk. 13. *Except alſo ye repent, ye ſhall all periſh alſo*: that is, except ye turne alſo. This conuerſion whereby our hearts are turned vnto God, floweth from this godly ſorrow: But take heed, this turning is not the firſt effect; it is not wrought in an inſtant of time. It is not poſſible that the conſcience that is onely terrified with the ſight of the owne ſinnes can turne vnto God. It is a great matter to the heart that feeleth the wrath of God in ſo great meaſure, to wraſtle out againſt deſperation, much more to turne vnto him. It is a greater matter to the ſoule that is vnder the feare of hell and euerlaſting death, to turne vnto him: But ſo long as I find him a fire burning me vp as ſtubble, no queſtion, I muſt flie from him. So long as the preſent torment remaineth in mine heart, it is not poſſible that I can turne to him. Therefore there goeth before this turning a feeling of mercie, a feeling of his peace, a feeling of his ſweetneſſe whereby I find his wrath pacified, I find his furie pacified. And were not this taſte of mercie, I would neuer

is called mortification.

Note.

A feeling and hope of mercie goeth before conuerſion.

neuer turne vnto him. But from ỹ time that mine heart getteth a taste of his mercy, a taste of that peace ỹ passeth all vnderstanding, wherby I find his wrath to be pacified, the terrors of my conscience to be quieted, & the fire of his wrath to be quenched; then I begin to turne to him, to beleeue in him, and to apply the promise of mercie in particular to my selfe, which I durst in no wise do so long as I felt nothing but the fire of his wrath vpon my conscience. Vpon this feeling I say, ariseth the application, and vpon the application riseth the turning vnto him. So this feeling of wrath (in order) although not in time, goeth before the turning vnto God. The turning bringeth forth a ioy and gladnesse for mercy that he hath gotten, & this ioy bringeth forth a loue toward him.

As the other part bringeth forth an hatred of sin: so this part bringeth forth a loue toward God. This loue againe bringeth forth a care and studie to please him, and this care and studie bringeth forth an appetite of reuenge and indignation against thy corruption, so that thou wouldest be reuenged vpon thy corruption which made thee to sinne and offend against him.

Why this part of repentance is called viuification.

And this part of repentance, in respect of the great and manifold effects of it, is called Viuification: As the other part is called mortification, so is this called viuification, in respect the Spirit of God maketh a new creation in vs, maketh vs vp as new creatures of old, endeweth our hearts with new affections, our soules with new qualities, & bringeth forth in vs liuing motions, actions and cogitations which are called liuing, because as they proceed from a liuing Spirit, so they carie vs to life euerlasting. They are called also liuing in respect of those dead actions which we brought forth in former times, which were called dead, not onely in respect that they flowed from the flesh, that is, from corruption, but because they caried vs vnto the death of body and soule. In this respect I call this part viuification; others call it confession; and it getteth this name in respect the soule that is quickned, cannot but burst forth into the praise of God, and glorifie

glorifie him with a confeſſion; he cannot conceale the kindneſſe of God done vnto him, but he will confeſſe it before the world, and proclaime the riches of the mercy of God, that they may glorifie a common God and Father with him. And this confeſſion is the chiefeſt thing in the earth, which the diuell endeuoureth moſt diligently to ſtay: For, as there is nothing in the earth whereby God is glorified more then by a ſincere confeſſion, ſo there is nothing in the earth that the diuell trauelleth more to ſtay then this confeſſon, in reſpect he ſeeth God ſo farre glorified by it. The Lord deſireth not the death of a ſinner, he ſeeketh not the ſlaughter of his creature, he ſeeketh but the repairing of his owne glory; and this he counteth to be done by a ſincere confeſſion of thy ſinne. Therefore it is I ſay, that the diuell laboureth to ſtay this confeſſion; And to hold them from this confeſſion, he caſteth in the ſhame of the world, the eſtimation before men this inconuenience, that inconuenience. For this ye may perceiue of his craft, that where ſhame is and ſhame ſhould be indeed when the action is in doing, there he maketh vs bold and ſtout: But where no ſhame is, and no ſhame can follow of it, where God ſhould be glorified by a confeſſion, his Church edified, and men moued through their example to do the like, there he caſteth in ſhame, and maketh them beleeue, it is the moſt ſhamefull thing that euer they did; and all this, that the ſoule ſhould not be ſaued, but holden drowned in his ſnare for euer and euer. Therefore men would be aduertiſed of this, that they be not aſhamed to glorifie God with an open confeſſion: As they are not aſhamed to ſinne publikely, ſo they ſhould not be aſhamed to confeſſe it as publikely, that God may be glorified. Remember this.

There is no thing that the diuel ſtaieth more nor our confeſſiō.

This is not ſpoken for this Noble mans cauſe onely: It is ſpoken for euery one of you that are in inferiour ranks, that euery one of you may confeſſe your owne ſinnes. And ſeeing this is the craft of the diuell by the holding you backe, that ye may damne your ſoules, be ye as careful to win your

soules by confessing your sinnes to the world. The confession of *Dauid*, Psal. 51. serueth it to his shame, or to his honour? No; of all the deedes that euer he did, it is counted in all ages, the most notable and honorable deede. So, let not the diuell deceiue men in this poynt. As to the kinde of repentance, which proceedeth of desperation, it is nothing worth, it turneth not the heart nor the minde; but this repentance which turneth the hearts of men, proceedeth of the Spirit of Christ. So, it is the Spirit of Christ that is the worker of this true dolor and conuersion.

As to the instruments which he vseth in working of it, they are two: First, the Law: next the Gospell. He must first bring in the Law, to bring vs to the acknowledging of our sinne: For, except the Law did threaten vs, we would neuer come to the knowledge of our sinnes. Then next, he bringeth in the Gospell, the promises of mercy and grace freely offered in Christ and through Christ, to all them that beleeue. So the Gospell cometh in the second roome. By the Gospel he worketh faith, & after he hath wrought faith, he draweth out exhortations out of the Law and out of the Gospell, that according to the Law we may conforme our liues, and obey the same in all time to come. So, the Law and the Gospell are the means, whereby repentance is wrought in the soule of man: exhortations out of the Law and Gospell, are the meanes whereby a good life and conuersation is continued among men.

As to the Author, he letteth vs see that this gift groweth not in our owne breasts, nor it proceedeth not of our selues, nor from any creature in heauen or earth, but from God onely: it is the gift of God, giuen freely for Christ Iesus his sake. For ye may consider with your selues, and looke how impossible it was to make our selues the sonnes of men; far more impossible it is for vs to make our selues the sons of God. And by repentance we are made the children of God, companions to the Angels, and sonnes of light. So, that the second creation which is wrought in vs by the Spirit of repentance, is a farre more great and excellent worke,

then

then our first creation in this world.

In this part of repentance, whereby we are assured of the mercy of God, as there is a caution in the other part to be obserued, so there is a caution here to be taken heed of: for our nature is so wicked and corrupt, that it cannot hold it selfe within bounds, nor containe it selfe in any mediocrity. But as when we finde the fire of Gods wrath in any mesure kindled for sinne, we would looke backe to desperation: So if the conscience be acquainted long with the ioy, with the taste of his mercy and of his peace, the diuell in this world deceiueth vs, and draweth vs to presumption. Therefore as before, being cast downe with the consideration of thine owne sinnes, to eschue desperation, thou withdraweſt thy consideration to the mercy of God: So now, to eschue presumption, thou must cast backe thy thoughts to the consideration of thy selfe, of thine owne sinnes and iniquities, and looke what thou wast before thou wast called to repentance. This is the way to hold thee low and humble, and to distinguish grace from nature. A caution to be obserued in this part of repentance

As to the sorts of repentance: Of true repentance there are two sorts; an ordinary repentance, wherein euery Christian is bound to walke all the dayes of his life: and an extraordinary and a speciall repentance. The ordinary repentance is this, when any man after he is called to the participation of grace, falleth into some speciall sinne, the rising from that sin I call a special repentance, as *Dauids* rising. In this ordinary repentance we are commanded all to walke: the speciall repentance should waken them, that are fallen into one speciall vice or other. From the extraordinary, we should beseech the Lord to preserue vs. Alwayes, if we fall, the Lord waken vs. Now ye haue heard the parts of repentance, according to the order and diuision which I haue layd. Two sorts of repentance.

There is nothing farther to be spoken of this head, except onely this: We ought to praise and thanke God for the victory that we haue gotten ouer our selues through him: We haue to consider and see, how farre we are bound vnto Conclusion.

him, that he ſhould haue had ſuch a ſpeciall regard vnto vs vile ſinners, that he hath poured out ſtreames, heapes and conduits of his mercy among vs; which he hath denied to others, who in the iudgement of the world, were in a better eaſe then we. The conſideration of this, no doubt, will raiſe a thankefulneſſe in vs, and moue vs to conſider, how farre we are bound to ſo gracious a God. As for the gift it ſelfe, ſeeing it is not in vs, we ought euer to be inſtant in ſeeking of it. Therefore I recommend this repentance to be ſought of euery one of you. And ere we go further let vs pray for it, both to our ſelues and others.

Then remember the things that haue bene ſpoken. What is the chiefe thing that yong men ſhould flie, to wit, the luſts of the fleſh: & what is the chiefe thing that they ſhould follow and ſtrictly purſue, the gift of repentance. Therefore from your hearts ſeeke this gift. And ere we go forward to the reſt of our action, let vs pray for it, and pray that this matter may haue a good iſſue and ſucceede well, & that for the righteous merits of Chriſt. To whom with the Father and the holy Ghoſt be all honour, praiſe and glorie both now and euer.

The Sermon being ended, the Miniſter directeth his ſpeach to the Auditory aſſembled for the time, in effect as followeth.

IT is not vnknowne to you all (welbeloued in Chriſt Ieſus) how many means and ſundry wayes, the Lord hath to waken a ſleeping conſcience, to bring men to the confeſſion of their ſinnes, and to make them to ſeeke grace and mercy at his hands. And as he lacketh no ſtore of inſtruments and meanes, ſo it hath pleaſed him of his mercy, to the ſaluation of his ſoule who is penitent, and to your good example who heare, to worke this motion in the heart of this noble man: in ſuch ſort that he is content from his hart, vpon his knees to acknowledge and confeſſe thoſe ſinnes whereby he hath offended the maieſty of God, and giuen euill example to the meaneſt and pooreſt of you. And to let you

you vnderſtand that this confeſſion is willing and from his heart. It is true, and none of you can pretend ignorance of it, that by the liberty of the Actes of our Church and cuſtome receiued, it had bene lawfull for him, according to the order, in his owne Church to haue made ſatisfaction: yet, ſuch is the willingneſſe of his owne heart, that for the better ſatisfaction of you that are indwellers in this City, he is content in this chiefe part and Church of the country, and in that ſame place, where he laſt ſhed innocent blood, to repaire the ſame, and in the preſence of you all to ſeeke mercy at the God of heauen. The Lord hath put this motion in his heart, and that not ſuddenly nor of late; but he informed our brother *Iames Gibſon*, a long time before his Maieſties departure out of this country, and deſired him to come and ſhew vnto vs, ý he was willing to make ſatisfaction to the Church, not onely for his murther and bloodſhed, but for taking the name of God in vaine; and for euery thing wherein he hath abuſed himſelfe; and for all his offenſiue & raſh ſpeeches: & generally, for euery thing, wherin he hath offended the leaſt of you. Which if we had vnderſtood, we had made more haſte to require the practiſe of it ſooner. Alwaies we haue euery one of vs to thanke God, that he hath ſo moued his heart, and to beſeech of the Lord that it may be from his hart, & that he may declare the effects of it in all time to come. Therefore (my Lord) ye haue no further ado but fall on your knees, & craue of God mercy and pardon for your ſinnes whereby ye haue offended him. The Lord of his mercy grant it you.

THE WORDS WHICH THE EARLE *Bothuell*, &c. vttered, being vpon his knees:

I would to God, that I could make ſuch a Repentance as my heart deſireth: and I deſire you all to pray for it.

The Lord of his mercy, grant it to him, and to vs all. Amen.

THE SIXTEENTH SERMON, VPON 2. TIMOTHIE 2. 15. IN WAY OF EXHORTATION to the Prouinciall assemblie of the Presbyteries of Louthiane, holden at Edinborough the 16. of September, 1589.

2. TIMOTHIE, 2. 15.

Studie to shew thy selfe approoued vnto God, a workeman that needeth not to be ashamed, deuiding the word of truth aright.

IT is not vnknown vnto you (Brethren) that in *Timothy* we haue the true patterne of a profitable Pastor set down, how he should behaue himselfe in all things, what he should do, what he should leaue vndone; what he should follow, what he should flie: In euery thing he is forewarned, but chiefly among many, of one thing, that he study not to please men, that he hunt not for their praise and commendation. For why? Experience from time to time hath taught, ỳ these men haue not onely endangered their owne estate, but hazarded also the whole estate of the Church. As namely, there were two in his owne time, in the dayes of *Timothy*, who to get a name among men, that they were very curious disputers & subtill reasoners, moued doubts vpon euery thing, chopped & changed with the truth of God, as if it had bene the prophane word of man: & at ỳ last, they began to moue questions, & raise some doubts vpon ỳ very articles of our beliefe. And the spirit of the diuell so carried them forward, that from doubting, at the last, it came vnto a plaine defection.

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They denied the article of the reſurrection in particular. So they did not onely loſe themſelues and poyſoned the Auditorie, but they peruerted the truth of God, ſo farre as in them lay. From theſe mens example, the Apoſtle forewarned his Diſciple, and in him euery Paſtor, that they beware not onely of this vaine iangling about wordes, (ſpecially in matters of conſcience,) but chiefly beware of the roote & fountaine, from whence they ſpring, to wit, of that naturall ſelfe-loue, which we nouriſh all in our boſomes, and are ſo loth to part with in our whole life.

M. Patrik Adamſon, late Biſhop of S. Andrewes.

And we haue an example before our eies in our time, of a man going about to make himſelfelfe great, and to get the praiſe of men: who in the end, not onely hazarded his own eſtate, but endangered the eſtate of the whole Church, ſo far as lay in him. So, as the example of *Hymenæus* was meete to moue *Timothie* to beware of ſuch a vice: euen ſo, let the example of our *Hymenæus*, which is yet in our eyes, moue vs, that we fall not into the like ſnare, that we caſt not only, not to hunt for the praiſe of men, but alſo that we apply vs to eſchue the root and fountaine from whence it ſpringeth; to wit, that naturall ſelfe-loue, whereof euery one of vs hath a portion. And ſince we are entred into the ſchoole Chriſt, let vs ſtudy to learne that one leſſon, to renounce our ſelues. The Lord giue vs hearts to learne it, and make vs to be borne againe in this life, and to renounce our ſelues in this life, which are not the workes of man, but the ſingular works of God renewing man.

Now as he hath ſhewed him, what he ſhall eſchue; and that this is the vice which he ſhould chiefly flie: ſo in this 15. verſe, he beginneth to admoniſh him, that the contrary of it is the chiefe vertue which he ſhould embrace, and the onely thing which he ſhould aime at, during his whole life: to wit, he ſhould *Study to be approoued of God*. For ſeeing there is no workman, but he wiſheth to ſute his worke to be allowed of, (this is a common inſtinct in vs with the reſt, to ſeeke to be approued:) therefore the Apoſtle informeth him and admoniſheth him, what ſort of approbation he

ſhall ſeeke, at whoſe hands he ſhall ſeeke it, and after what manner he ſhall come by it.

The heads to be intreated of.

So for the preſent we haue theſe three things to ſpeake of: Of the ſort of approbation that a Paſtor ſhould ſeeke: at whoſe hands he ſhould ſeeke it: and how, and after what manner he ſhall obteine it. As to the ſort of approbation, it muſt be ſpirituall & godly, flowing from the Spirit of God, and not from fleſh and blood. And as it muſt flow from the Spirit of God, and not from fleſh and blood: ſo muſt he ſeeke it at the hands of God onely; and not of any creature liuing. Study to be allowed of him; for why? ſuppoſe men would allow of thee, thou art not the more approued. For if thou in ſtead of others ſhouldſt praiſe thy ſelfe, thou art neuer one haire the better. For if a man honour himſelfe, (ſaith our maſter Iohn, 8.) his honour is nothing worth: and he whom men commends, (ſayth the Apoſtle, 2. Cor. 10. 15.) *is not approued*; but onely he is approued whom God commendeth. Therefore, let vs not ſeeke honour one from another, but let vs ſeeke the honour which cometh from God onely: let vs ſtudie to be approued of him onely; for obtaine we his approbation, we ſhall get the other two, for there is but three in all: For if God approue vs, he ſhall make our owne conſcience approue vs. And haue we our owne conſcience and God within our conſcience to allow of vs, we haue two of the beſt; for theſe two will neuer leaue vs, they will ſtand by vs here, and when it cometh before an higher Tribunall, they wil make vs ioyfull. And as to the third ſort which is by men, where theſe two go before, we ſhall haue the Church of God (no doubt) and good men to approue vs. For where God and conſcience calleth a man inwardly, this God maketh his Church by their teſtimony to ratifie his calling outwardly. As ye ſee he commanded the Church to ſeparate *Paul* & *Barnabas*, to the worke whereunto he had called them inwardly; ſo, obtaine we his approbation, & we ſhall haue all the three. Therefore let vs looke to none but his; we looke to his approbation, when we looke to our ſelues: then honoureth he vs, when

we

we honour him. When we ſeeke nothing but him, then ſeeketh he vs and our weale. And it is far better for vs that he ſeeke our good, then that we our ſelues ſeeke it. For he can and may ſeeke it beſt. Therefore let vs ſtudie to ſeeke God and his honor, that God may ſeeke vs and our honor.

And will we looke who hath ſent vs forth, who employeth vs, who made vs Embaſſadors in ſtead of Chriſt? we ſhall find that we ought to ſtudie to pleaſe none but him. We are not ſubiect to render account to any but to him. To him we are ſubiect indeed: therefore it is neceſſarie that we ſtudie to be approued of him. Now to come by his approbation, the Apoſtle ſheweth vs what way we may proceede, & how we ſhall behaue our ſelues; namely, that we do two things. Firſt, that we ſtudie, that is, that we haue a ſound care to preſent our ſelues before him; Next, that we ſtudie to preſent our worke of the miniſtery before him; as he would ſay, that we ſtudie to take heed to our ſelues and to our office. *To our ſelues*, that we be good Chriſtians, *to our office*, that we be good Paſtors: for he will neuer be a good Paſtor that is not a good Chriſtian: Therefore the firſt thing that he muſt take heed to, is to his perſon, that he ſtudie to preſent himſelfe, get acceſſe to his countenance and ſtand before him. Now there is no ſtanding before God but in puritie, and by puritie of the heart: it is the pure heart only that looketh vpon God and ſtandeth before him. For *Bleſſed are the pure in heart*, (ſaith our Maiſter, Math. 5.) *for they ſhall ſee God*. The heart againe is no way purged but by faith; ſo it is by faith onely that we ſtand & preſent our ſelues vnto God. The good Paſtor to get himſelfe approoued, muſt ſtudie for the increaſe of faith and ſanctification. For he ſhall neuer teach with authority and power, except he feele in himſelfe the thing that he would haue wrought in others: how ſhall he preaſe to ſanctifie others, who is not ſanctified himſelfe? how ſhall he teach holily who is not holie? So we muſt ſtudie for our owne particular ſanctification, that while as we preach ſaluation to others, we be not reprobates our ſelues.

Next

Next we must studie to present our works, and how we haue trauelled before him. That is, we must studie to shew our selues good Pastors as well as good Christians; and to this effect he letteth vs see what properties are required in particular of vs, to do the part of a Pastor. And first of all he sheweth vs, that we must be workmen, not idle; for the ministerie is a worke and no idle businesse: And in respect that men may worke and all out of frame and out of order, therefore he adioyneth, we must be such sort of workmen that neede not be ashamed, that is, workmen without reproofe.

The worke of the ministery standeth in two points, in ruling & teaching; the third thing that he must do, as he must be a worthie workman, so he must be a skilfull workman, that can cut aright and worke rightly; and in the end of the verse he sheweth him whereupon he shall worke, & wherein he shall trauell; to wit, vpon the word of truth. And because these things cannot be done without great trauell, he biddeth him studie for them all. So to come backe, the first thing that we must take heed to: We must take heed that we be not idle. And it is required of vs ẏ we be workemen, that is, the ministerie as I haue said, is a worke and no idle businesse. That it is a worke, I haue many places to proue it, but there is one in speciall out of the 1. Thessa. 5. 12. where the Apostle saith, I pray you acknowledge those that labor among you, and haue them in great estimation for their works sake. So the ministerie is a worke, and that we are workmen, Acknowledge, saith he, those that labor among you, and haue them in most great estimation for their works sake.

The worke of the ministerie standeth in two points, in ruling, and in teaching; and these are the two points: for ruling we haue 1. Thes. 5. 12. where it is said, *And rule you in the Lord.* And as for teaching, the 17. verse 1. Tim. 5. Chap. letteth vs see ẏ they must labor in the word. Now by reason that men may worke, and worke out of frame; and that men may labour diligently, and yet out of order: he adioyneth

adioyneth, that they must be such workmen as neede not to be ashamed; as he would say, worthie workmen and without reproofe. For the ministerie is a worthie worke, *He that seeketh the office of a Bishop*, (saith the Apostle) 1. Tim. 3. doth *seeke a worthie worke*. So he must be a faithfull and a worthy workman. To do the part of a faithfull and worthie workeman, he must do two things; he must not onely rule, but rule rightly; he must not onely teach, but teach skilfully: That he must rule rightly, we haue the Apostle for vs, 1. Tim. 5. 17. where he saith: *The Elders that rule well* (and not onely simply the Elders that rule) *are worthie, &c.* Now to rule rightly, it is as the Apostle speaketh, 1. Thes. 5. To rule in the Lord: to rule in the Lord againe, is to rule spiritually, in spirituall affaires as the Lord did.

What it is to rule in the Lord.

To rule in the Lord, is not to rule as a Lord: For we preach Christ Iesus to be our Lord, (saith the Apostle) and we are your seruants for his sake. So to rule in the Lord, is not to rule as a Lord, but vnder the Lord as a seruant. To rule in the Lord, is to rule as he did. Now he saith of himselfe, Math. 18. *That he came not downe to do his owne will, but his Fathers will who sent him:* So as the Lord ruled not after his owne will, much lesse must we rule after our will: yea nor after the will of the Prince. We must lay all sorts of wils aside, and follow the will of God onely. For so many conclusions and determinations as flow from the will of man, yea although they were the will of the Prince, beside the warrant of Gods word: they are as many nullities, and haue no power to strike vpon the conscience, no more then § Popes Buls. So he must lay aside all sort of will, and rule after the Lords will. For his wil is perfect, good and holy, (as the Apostle speaketh. Rom. 12. 2.) Further, if he will rule as the Lord did, he must rule carefully and very diligently; for as it was his meate and drinke (as he speaketh himselfe) to do the worke of his Father, so we must be carefull and preferre his worke before any worke of our owne, although it concerne our body neuer so neare.

To mooue vs to diligence we should remember, that we haue

haue the Citie of God to watch ouer, we ſhould remember that we haue the ſpouſe of Chriſt to preſent as a pure virgin, and we haue the lambs of Chriſt committed to our feeding; for that threefold repetition of our Maiſter bidding *Peter feede his lambes*, what required it but diligence? And who is able to anſwer to the meaneſt of theſe things? And yet I haue not ſpoken the halfe of the things that are requiſite. So that I maruell not if of old and of late alſo, there be many loth to enter their ſhoulders vnder ſo heauie a burthen. But it is a great maruell that any ſhould be found that can intrude himſelfe to ſo weightie and hard a worke. Who euer he be that runneth ſo vnſent, he will neuer do good in this worke.

As he muſt rule rightly, ſo he muſt teach skilfully; and this is ſet downe in the end of this verſe, where he biddeth them deuide the word and deuide aright. As to the former ſpeech it is a borrowed kind of phraſe, wherin the Apoſtle alludeth to two things, firſt to the bread of the familie, comparing ỹ word to houſhold bread, & vs to ſtewards, who are the deuiders of ỹ bread. As it is required in a ſteward of a great familie that he be diſcreet: in ſuch ſort that he haue a reſpect to euery mans age, abilitie and diſpoſition, and deuide to them thereafter: So in vs that are the diſpenſers of this bleſſed word, there is a ſpeciall kind of dexteritie wiſhed, that is, the gift of diſcretion, whereby we may skilfully and fruitfully deuide to euery one. He that will do the part of a skilfull Teacher, muſt be a faithfull interpreter, and a skilfull applyer, to interpret faithfully: he muſt take heede to three things chiefly: firſt he muſt take heede to the meaning of the Author, that he take vp his true meaning ſo neare as he can. To take vp his meaning truly, he muſt firſt take heed to the words what they ſignifie, he muſt trie their ſignification, & after triall gather ſuch a meaning as the words may beare, and as their ſignification may agree with: for if he gather a contrary meaning, or another then they may import, he is not an interpreter of theſe words, but a peruerter of them. Next, to ſee if the meaning be right, he muſt confer

them

thē with other parts & places of the Scripture: see how it agreeth with the analogy of faith. And if he finde any harmony, there is no doubt but the sence is true. The third thing that he must do, he must take heed how the words are placed, in what order they come in, what relation they haue to the things that go before, and also how they are fastened with the things that follow. But he that would interprete truly, must chiefly take heede to the Scriptures: for all true interpretations must be sought out of the Scriptures: for seeing that all truth is contained in the Scriptures, there can be no true interpretation but that which floweth from thence. Men should not be leaned to where they want Scriptures; for no man should vse a lie to interpret a truth: and the words of men without Scripture are onely lyes and vanities. Also if the interpreter would be sensible as he ought and should be, of force he must vse Scripture, he must conferre place with place: and that thing which he findeth obscurely spoken in one place, he wil finde it more clearely spoken in another. So, many Scriptures are necessary, and he that would interprete truely, must haue many Scriptures in his memory. Therefore we should pray for holy memories; for our old memories wil not keep these things, they must be sanctified memoryes that shall keep holy things. As he must be a faithfull interpreter, so he must be a skilfull applier: for he must *Deuide the word aright*. It is not ynough that he apply, except he apply it also skilfully: So application is necessary, skilful applicatiō, I say, is necessary. As it is not possible that we can feede vpon food, except it be applied to our mouth; as little is it possible, that our soules can feede, except the food of them be applyed. Indeed things would be applyed skilfully: for as if the foode be applied to any other part but the mouth, the application serueth not; euen so it is in spirituall things, if they be not applied to the right parts, and to the right diseases, the applicatiō may do them more euill then good. Therefore it is necessary, that he who would do the part of a skilfull applyer, do know the faults and diseases of his flocke; which is

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not possible to be done in this Towne, except it were deuided into parishes, that euery one might haue a reasonable number to come to him, that he were acquainted with, and accustomed with their manners and behauiour. This application, is a chiefe point of the Pastors office: for there is no edifying beside it: there is no obedience to God but by it. And therefore, as by interpretation he informeth the mind, and maketh it to vnderstand what he should do, what he should leaue vndone: So by application he should subdue the will, that it may giue obedience and follow the vnderstanding.

Then in a word, we see that the gift of gouernment, and ỹ gift of exhortation, are necessarily requisite to be in a Pastor in some measure, in such sort, ỹ he can not be a Pastor, except he haue a part of both these gifts, as I haue said, in some measure: And therefore ye haue to take heede to your admission in admitting of yong men, ye should see how they haue profited in both these gifts. And that act which was made in the last prouinciall assembly, would be taken heede to, that none be placed in this office, except he haue learned by time the gift of gouernment, together with the gift of teaching in some measure. And as for application it is so necessary, if it were no more but to turne ouer ỹ very words of the text vpon the Auditory, it must not be left; yea, and the nearer that we go to Gods word, the application is so much the better: for his word must euer haue a greater force with it then any other word. And when the people heare that God speaketh, and not man, it striketh a great reuerence in the hearts of the auditory: And so much the more, when we consider the worthinesse and dignity of the subiect, whereupon we ought to take these paines and are to intreate.

The Apostle calleth it here the word of truth. The more notable that any subiect is, it would be so much the more wisely handled; And we haue not such a notable subiect as this, for there is not a subiect that hath these epithetes, to be called sound, wholesome, holy and true, but this. And beside

beſide this, there is neither health, ſoundneſſe, truth nor holineſſe: Therefore we ſhould not choppe nor change with the word, as if it were a vaine word, but with great humility it would be handled.

But who is able to do theſe things, or to anſwer to the meaneſt part of them? Theſe things craue an exact diligence, a ſingular care and a painefull trauell. They are not purchaſed by ſluggiſhnes, they will not giue vs leaue to employ our ſelues elſe-where, but they take the whole man, yea the whole thing that he may do, if it were more. And therefore in reſpect of this, the Apoſtle vſeth the word *Study*, ſhewing vs that theſe things are not gotten without *ſtudy*; that is, without an earneſt care and great diligence. All things whereunto a Paſtor ſhould *ſtudy* may be taken vp in two words: In faith, and in a good conſcience. *Study* we for theſe two, there is no doubt but we ſhall take heede both to our ſelues, and to our office. And theſe two we cannot keep, except we ſtudy for the third alſo, which is the keeper of all the reſt; to wit, the holy Spirit. We muſt ſtudy to entertaine and nouriſh him, and this is done chiefly, by praying in the holy Spirit: Therefore, we ſhould be acquainted with prayer, and be inſtant in it, that the Lord would not withdraw his holy Spirit from vs; but rather increaſe the power thereof from day to day, that we might finde by experience, and by a ſenſible feeling, the truth of his heauenly promiſes within our ſelues, and ſpeciallie of that promiſe of life euerlaſting. To the which life, Chriſt Ieſus, that great Paſtor of the ſheepe, who gaue his life for his flocke, bring vs. To whom with the Father and the holy Spirit, be all honor, praiſe and glory, for euer and euer. Amen.

FINIS.